

CONSECUTIVE QUESTIONS

ON THE

Gospel of Matthew.

EDITED BY D. P. KIDDER.

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CONSECUTIVE QUESTIONS

ON THE

GOSPEL OF MATTHEW.

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PREFACE.

THERE are two modes of studying the Gospel history. One is that of taking up the several Gospels *consecutively*, that is, in the order of their arrangement in our New Testaments. The other is *chronologically*, or, in the order of time. This second method requires the classification of events on the plan of a "Harmony." Both methods are good, and each one has its particular advantages.

To suit all who desire to study the Gospels chronologically, we publish Longking's Questions and Notes, in four volumes each; and Strong's Questions and Harmony, each in a single volume.

To suit those who wish to study the Gospels consecutively, we have a brief and condensed Question Book on the New Testament, and we now issue a series of separate Question Books on the several Gospels.

These questions have been prepared expressly to meet the present wants of Sunday schools. The particular object of the consecutive questions is to make the scholar familiar with the Gospels *preparatory* to more involved and critical study on the basis of chronology.

Notwithstanding their elementary character, no Scripture difficulty has been intentionally passed over ; but where the answer might not be readily obtained, the appropriate one has been given in the question book. Occasionally, to inspire the zeal of the pupil and the interest of the teacher, an answer has been withheld, which it may require thought and inquiry to obtain.

As it is important that the scholar should commit the answers to the questions before the hour of recitation, but few Scripture references are given, and when given there is rarely more than one, and that one as direct as possible.

With these brief explanations of their design we commit the present series of consecutive questions into the hands of those who desire them, praying that these among other good agencies, may tend to lead all who may use them, early and directly to the "Lamb of God, which taketh away the sin of the world."

NEW-YORK, July, 1855.

CONTENTS.

LESSON	SUBJECT.	PAGE
I.	The Genealogy of Christ.— Chapter i, 1-25.....	7
II.	The Birth of Christ.— Chapter ii, 1-23.....	9
III.	John the Baptist.— Chapter iii, 1-17.....	18
IV.	The Temptation.— Commencement of Christ's Preaching.— Chapter iv, 1-25.....	13
V.	Sermon on the Mount.— Chapter v, 1-20.....	23
VI.	Continuation of Sermon on the Mount.— Chapter v, 21-48.....	28
VII.	Sermon on the Mount continued.— Chapter vi, 1-18.....	33
VIII.	Sermon on the Mount continued.— Chapter vi, 19-34.....	37
IX.	Sermon upon the Mount concluded.— Chapter vii, 1-29.....	41
X.	Healing the Leper, and the Centurion's Servant.— Chapter viii, 1-17.....	47
XI.	Christ calms the Sea, and casts out Devils.— Chapter viii, 18-34.....	50
XII.	Curing of the Paralytic.— Calling of Matthew.— Chapter ix, 1-17.....	54
XIII.	Raising to Life of the Ruler's Daughter.— Chapter ix, 18-33.....	57
XIV.	The Appointment and sending forth of the Apos- tles.— Chapter x, 1-13.....	61
XV.	Commission of the Apostles.— Chapter x, 19-42.....	65
XVI.	Christ's Answer to the Disciples of John the Bap- tist.— Chapter xi, 1-30.....	70
XVII.	Appropriate Work for the Sabbath.— Chapter xii, 1-21.....	75
XVIII.	The Sin against the Holy Ghost.— Unbelief Rebuked.— Chapter xii, 22-50.....	79

LESSON	SUBJECT.	PAGE
XIX.	The Parable of the Sower.—Chapter xiii, 1-30	84
XX.	The Parable of the Sower explained.—Chapter xiii, 31-58.....	88
XXI.	Death of John the Baptist — Feeding the Multitude — Walking upon the Sea.— Chapter xiv, 1-36.....	92
XXII.	Traditions of the Elders.—Chapter xv, 1-20....	97
XXIII.	The Woman of Canaan.—Chapter xv, 21-39....	100
XXIV.	The Pharisees and Sadducees rebuked—Christ foreshoweth his Death.— Chapter xvi, 1-28	103
XXV.	The Transfiguration.— Chapter xvii, 1-27....	103
XXVI.	The Disciples instructed by Christ.— Chapter xviii, 1-20.....	112
XXVII.	Forgiveness and Brotherly Love.— Chapter xviii, 21-35.....	117
XXVIII.	Little Children blessed—The Rich Young Man who came to Jesus.— Chapter xix, 1-30....	119
XXIX.	Parable of the Vineyard — The Blind Man healed.— Chapter xx, 1-34.....	123
XXX.	Christ's Entrance into Jerusalem.— Chapter xxi, 1-22.....	127
XXXI.	Parables of the Two Sons and the Wicked Husbandmen.— Chapter xxi, 23-46.....	131
XXXII.	The Wedding Garment.—Chapter xxii, 1-46...	135
XXXIII.	Christ's Discourse to the Multitude in Jerusalem.— Chapter xxiii, 1-39.....	140
XXXIV.	Destruction of Jerusalem foretold.— Chapter xxiv, 1-26.....	146
XXXV.	The Second Coming of Christ foretold.— Chapter xxiv, 27-51.....	149
XXXVI.	Parable of the Ten Virgins, and of the Sheep and Goats.— Chapter xxv, 1-46.....	153
XXXVII.	Jesus in Bethany — Institution of Lord's Supper.— Chapter xxvi, 1-29.....	158
XXXVIII.	Gethsemane.— Chapter xxvi, 30-75.....	162
XXXIX.	Christ before Pilate.— Chapter xxvii, 1-34....	163
XL.	The Crucifixion.— Chapter xxvii, 35-66.....	172
XLI.	The Resurrection.— Chapter xxviii, 1-20.....	177

QUESTIONS ON MATTHEW.



LESSON I.

THE GENEALOGY OF CHRIST.

Chapter i, 1-25.

By whom was this Gospel written?

How many Gospels are there?

What is the meaning of the word *Gospel*? (Good news, or glad tidings.)

Of whom do the four Gospels give a history?

Do they relate different events in his life? (They do not altogether; they all describe some events, while others, omitted in one Gospel, are found in another.)

When they describe the same events do they use the same language? (They do not, but express the same meaning in different words.)

What is the advantage of this course? (We have the testimony of four persons, instead of one only, to the principal events in the life of Christ, while more of his doings and sayings are written than one person could have seen or described.)

Who was Matthew? (See Bible Scholar's Manual, page 206.)

1-17. Whose genealogy is given in the first seventeen verses?

What is the meaning of *genealogy*? (A list of ancestors, a family record.)

What was the object of this genealogy? (It was promised to Abraham that Christ should descend from him, and also to David that Christ should be his son, Gen. xii, 3; Psa. lxxxix, 3, 4; therefore unless Jesus is a son of David, and a son of Abraham, he is not the Messiah. In this chapter, from well-known records, he is proved so to be.)

18. What was the name of the mother of Jesus?

To whom was she espoused?

What is the meaning of *espoused*? (Engaged to be married.)

19. What is said of the character of Joseph?

20. Who appeared to him?

What did the angel say to him?

21. What name should be given to her son?

Why should he be so called?

22. What was fulfilled by this?

23. Repeat the prophecy.

Where is this prophecy written? (Isa. vii, 14.)

What is the meaning of *God with us*? (God in our nature.)

24. What did Joseph do when he awoke from sleep?

25. What name did he give to the child?

Why was Jesus Christ thus born into this world?

Can you think of any reasons why he came into this world as a child, and not as a man?

What benefit have you received from the coming of Jesus Christ into this world?

LESSON II.

THE BIRTH OF CHRIST.

Chapter ii, 1-23.

1. WHERE was Jesus born ?

In the days of what king ?

Who came to Jerusalem ?

Where was Bethlehem, and what account can you give of it ? (See Bible Scholar's Manual, page 104.)

What of Jerusalem ? (Ditto, page 89.)

What of King Herod ? (See Bible Dictionary.)

Who are meant by *wise men from the East* ? (Learned men, called *magi*, in Persia and other eastern countries.

They paid much attention to astronomy and astrology, predicting future events from the appearance of the stars ; they would likely be the first to notice a new star in the heavens.)

2. What question did they ask ?

What had they seen ?

For what purpose had they come ?

Whom did they mean by *King of the Jews* ? (There was a general expectation throughout the countries of the East, founded probably upon the reports of the Jews who had been carried thither into captivity, and who remembered the prophecies, that God was about to raise up a great King to reign over the Jews.)

Why should they think that this was his star ?

What is here meant by worship ? (Homage, respect, adoration.)

3. How was Herod affected when he heard this ?

Who besides him were troubled ?

Why should this inquiry trouble Herod? (He feared he should lose his throne, being himself a usurper.)

Why were the people of Jerusalem troubled? (Knowing the cruel and suspicious disposition of Herod, they feared he would make the inquiry an occasion for more bloodshed.)

4. Whom did he call together?

What did he ask of them?

Who were the *chief priests*? (The heads of the twenty-four courses or families of priests, 1 Chron. xxiv, 6; the expression "chief priests and scribes" sometimes means the sanhedrim or council.)

Who are meant by the *scribes*? (They were persons employed in writing out copies of the Old Testament.)

Why would these persons be supposed to be able to answer the king's question?

Why did Herod wish to know where Christ should be born?

5. What answer did they make the king?

6. What had the prophet written?

What prophet is referred to? (Micah v, 2.)

Who is referred to under the title of governor?

7. What did Herod then do?

What inquiry did he make of them?

What is meant by *privily*?

Why did he call them in this way?

8. Whither did he send them?

What did he tell them to do?

For what purpose did he say he wished them to bring him word?

What was the real object for which Herod desired to know where Jesus was?

9. What did the wise men then do?

What happened as they departed?

10. How were they affected by the sight of the star?

Can you think of any reasons for this?

11. When they reached the house, what did they see?

What did they do?

What presents did they make?

What is meant by *fell down and worshiped*? (It is the custom even at the present day, in the East, to express respect or reverence by kneeling, placing the head between the knees, and touching the ground with the forehead.)

What is *frankincense*? (An aromatic gum distilled from a tree growing in Arabia, of high cost, and valued for its rich perfume.)

What is *myrrh*? (The fragrant gum of another Arabian tree.)

12. What warning did God give them in a dream?

What did they do?

Why were they warned not to return to Herod?

13. To whom did an angel of the Lord now appear?

What did he say to him?

What was the direction of Egypt from Bethlehem?

How would their going into Egypt save them from Herod?

14. What did Joseph do?

15. How long did he remain there?

What prophecy was now fulfilled?

Where is this prophecy written? (Hosea xi, 1-7.)

How do you think Joseph and his family were supported in Egypt? (See the latter part of the eleventh verse.)

16. What did Herod now see?

How did it affect him?

What did he do?

What is the meaning of *mocked*?

Why did he destroy all the children of that age?

What is meant by *in all the coasts thereof*? (The adjacent villages—the word coasts now is applied solely to the shores of the ocean or sea.)

17. What was now fulfilled?

Who was *Jeremy*, and where is this written? (Jer. ¹³xxxix, 15.)

18. What was this prophecy?

Who was Rachel?

Why should she be represented as weeping at this time?

Where was Rama? (Bible Scholar's Manual, page 113.)

19. What happened upon the death of Herod?

20. What did the angel say to him?

How did he assure him that it would be safe to do so?

21. What did Joseph then do?

22. Who did he hear was reigning in Judea?

Who was he?

How was Joseph affected?

What was he directed to do?

Where was Galilee? (See Bible Scholar's Manual, p. 95.)

Why should he fear Archelaus?

Why was he safer in Galilee than in Judea?

23. Where did Joseph bring his family?
What prophecy was then fulfilled?

Where is this written?

Where is Nazareth? How was it regarded by the Jews?
(John i, 46.)

What events can you mention in this lesson, illustrating
the providence of God?



LESSON III.

JOHN THE BAPTIST.

Chapter iii, 1-17.

1. Who came in those days?
Where did he preach?

What days are referred to in this verse? (When Jesus
was living at Nazareth. The events related in this
chapter occurred from twenty-eight to thirty years
after those recorded in the previous chapter.)

Why was the title *Baptist* given to John?

What part of the country was called the *wilderness of
Judea*? (The thinly inhabited portion of country, be-
tween Jerusalem and Jericho, and extending south to
Edom.)

2. How did John preach?
Why should they repent?

What is it to *repent*?

What are the evidences of sincere repentance?

Have you any occasion to repent?

If you do not repent of your sins, what must be the con-
sequence?

What is meant by the *kingdom of heaven*? (The Gospel dispensation, or that spiritual kingdom of which Christ is the head, which is commenced in this world, but is to be perfected in heaven.)

What is meant by *is at hand*?

Who now belong to this kingdom?

3. Who had spoken of John?

What had Esaias said?

Who is meant by Esaias?

Where is the prophecy found? (Isa. xl, 3.)

How long before the appearance of John was this prophecy written? (About seven hundred and fifty years.)

To what custom is allusion had in the words, *prepare ye the way of the Lord*? (To the eastern custom of sending persons to smooth and level the roads before kings and princes when they passed through any country.)

How did John prepare the way of the Lord?

4. What is said of the raiment of John?

What had he about his loins?

What was his food?

What kind of cloth is referred to here as made of camels' hair? (Not the beautiful cloth made of the fine hair of the camel, called camlet, but a coarse stuff made of the shaggy hair, probably the sackcloth so often mentioned in the Scriptures.)

What were the locusts mentioned here? (Like our grasshoppers, but about three inches in length, often filling the air in the east by their numbers and devouring every green thing. They were often eaten by the poorer classes for food.)

What was the *wild honey*? (Palestine, a land "flowing with milk and honey," was noted for its abundance of wild bees, who deposited their honey in hollow trees and the clefts of the rocks.)

Why is the food of John mentioned? (To show, simply, that John used the food and clothing common to the poorest of the people, he being a poor man, in a worldly sense.)

5. Who went out to hear him preach?

What is meant by *Jerusalem and all Judea*?

What account can you give of the river Jordan? (Bible Scholar's Manual, p. 79.)

6. What rite did John administer to them?
What did they do at the time?

What is meant by *were baptized of him*?

What by *confessing their sins*?

How does this confession differ from that which Romanists make to their priests?

How often, and in what manner, should we confess our sins?

7. Whom did John see at his baptism?
What did he say to them?

Who were the *Pharisees*? (Bible Scholar's Manual, page 130.)

Who were the *Sadducees*? (Ditto, page 131.)

What is a *viper*? (A species of venomous serpent.)

Why did John liken these persons to vipers? (Because their motive for coming was bad, and they were, in their characters, crafty, designing, malignant, bearing the traits of the old serpent, the great enemy of mankind.)

What is meant by *the wrath to come*?

Are we in any danger of this?

How may we escape it?

8. What did he tell them to do?

What are meant by *fruits meet for repentance*?

What by *bring forth*?

9. What should they not say?
What was God able to do?

Who was Abraham?

Why did the Jews boast that they were the descendants of Abraham?

What did John mean by saying that God was able, "of these stones, to raise up children to Abraham?" (The favor of God does not depend upon birth or descent; of the Gentiles whom they despised and looked upon as hard and as worthless as the stones, or even of the inanimate stones, God was able to raise up true spiritual followers of faithful Abraham.)

10. What further did John say to them?
What should become of the bad tree?

What is meant by "the ax is laid unto the root of the trees?" (The hour of judgment and retribution is at hand?)

What by every tree, &c.? (Good and bad men are often compared to good and bad trees Psa. i, 3; Dan. iv, 11. By this proverbial phrase, he means as useless trees are cut down and burned, so bad men are destined to be rejected of God and punished. Luke iii, 9.)

11. What did John do for them?

What does he say of him that should come after him?

What should he do for them?

What is meant by *baptize with water unto repentance*? (By receiving this rite you solemnly profess repentance of your sins.)

Of whom did he speak as *coming after him*?

What did he mean by *whose shoes I am not worthy to bear*? (I am not worthy to be his servant, to perform menial offices for him. The shoes or sandals, covering only the bottom of the feet, were always unloosened and taken away, and the feet washed upon coming into the house.)

What is meant by *with the Holy Ghost and with fire*? (He would bestow upon them the influences of the Holy Spirit, which, like a flame of fire, should kindle pious affections, consume sin, and purify the heart.)

12. What does John say was in his hand?

What would he do ?

What would become of the chaff ?

What is here meant by *fan* ? (A kind of shovel used to turn over the threshed grain, so that the chaff might be blown away.)

What do you think John meant by this figure ?

What by the *garner* ?

What by *unquenchable fire* ?

13. From whence did Jesus come ?

To whom and for what purpose ?

Where had he been in Galilee ? (Chap. ii, 23.)

Why should Jesus wish to be baptized by John ?

14. What did John do and say ?

What did he mean by this ?

15. What did Jesus say to him in answer ?

What did John then do ?

What did Jesus mean by his answer to John ? (It is meet that I should conform to all God's precepts, and own every divine institution, and to be thus introduced to my ministry by the appropriate rite, and the descent and testimony of the Holy Ghost.)

16. What did Jesus do when baptized ?

What solemn event then happened ?

What, do you suppose, is here meant by *like a dove* ?

17. What was then heard ?

What voice was this ?

Was it an articulate voice ? (Ch. xvii, 5 ; John xii, 28, 30 ; 2 Pet. i, 17.)

How were the three persons in the blessed trinity thus represented in this scene ?

LESSON IV.

THE TEMPTATION — COMMENCEMENT OF CHRIST'S
PREACHING.

Chapter iv, 1-25.

1. WHITHER was Jesus now led ?

By whom ?

For what purpose ?

What is meant by *led up of the Spirit* ? (Was inwardly moved by the Spirit of God, which had descended like a dove and lighted upon him.)

Where was this wilderness ? (It is supposed to have been a rugged mountainous district, north-east of Jerusalem.)

What is here meant by *to be tempted* ? (To be moved or solicited to sin.)

Why was Jesus thus tempted ? (Heb. ii, 18.)

Who is meant by the *devil* ? (1 Pet. v, 8.)

Are you exposed to his temptations ?

How does he tempt ?

How may you escape from his power ? (Jas. iv, 7.)

2. How long did Jesus fast ?

What then happened ?

What is here meant by *fasted* ?

How could Jesus remain so long fasting ?

What other persons fasted the same period ? (Exod. xxxiv, 28 ; 1 Kings xix, 8.)

3. Who now came to him ?

What did he say ?

Who is here meant by the *tempter* ?

In what form, do you suppose, he appeared to him ?

Why would it have been wrong to command the stones to become bread? (It would have been using means which God had not appointed to relieve his hunger, and would thus have been a distrust of the divine providence.)

Why would this advice of the devil be a temptation to Jesus?

4. What answer did Jesus make to the tempter?

Where is this written? (Deut. viii, 3.)

What is the meaning of this answer to the tempter? (Those who obey God's will, and confide in his gracious providence, he can support without bread, as he fed the Israelites in the wilderness.)

5. Where did the devil then take him?

Where did he set him?

What is meant by the *holy city*?

Why was it so called?

What is meant by a *pinnacle of the temple*? (A sharp point, probably the roof of the southern porch, one hundred and fifty feet high, which hung over a valley many hundred feet in depth.)

6. What did the devil say to him?

What scripture did he repeat to him?

Where is this written? (Psa. xci, 11, 12.)

How could this be a temptation to Jesus? (He might have urged that the sight of such a miracle would convince the Jews who were assembled in the temple of the truth of his pretensions to the Messiahship.)

Why would not the Scripture quoted by the devil, justify the act he proposed?

Are angels ever commissioned to guard or aid us?

7. How did Jesus answer this temptation?

Where is this written? (Deut. vi, 16.)

What is the meaning of this scripture? (Thou shalt not make an unwarranted and unnecessary trial of the power and goodness of God.)

8. Where did the devil now take him?

What did he show him?

What is meant by *showeth him all the kingdoms of the world?* (A figurative phrase for the land of Judea and the neighboring parts, that is, the whole country in view.)

What is meant by *and the glory of them?*

9. What did he then say?

What did he mean by *fall down and worship me?*

Were these things in the power of Satan to give?

When the devil tempts us do. we usually realize his promise of good?

10. What did Jesus then say to him?

What scripture did he quote?

Where is it written? (Deut. vi, 13.)

How did this answer the temptation?

11. What did the devil then do?

What now happened to him?

Why did the devil then leave him?

What is meant by *the angels ministered unto him?*

What may we learn from the whole description of this temptation?

12. What had Jesus heard?

What did he do?

How long was this after his temptation? (About a year.)

How happened John to be in prison? (Luke iii, 19-20.)

Why did Jesus go to Galilee? (To avoid the malice of the Jews and of Herod.)

13. Where did he dwell ?

Where was Capernaum ?

Who resided at Nazareth ?

On what sea-coast was Capernaum ?

What can you tell about this sea ? (Bible Scholar's Manual, page 80.)

What is meant by the borders of *Zabulon and Nephthali* ? (The portions of the land falling to the two tribes of Zebulun and Naphtali, bordered upon the sea of Galilee.)

14. The words of what prophet were thus fulfilled ?

Where are they recorded ? (Isa. ix, 1, 2.)

What is meant by *that it might be fulfilled* ? (It might be properly rendered, "So that, or thus was fulfilled.")

15, 16. How was the country described in the prophecy ?

What was promised in reference to this people ?

What is meant by *the way of the sea* ?

What by *Galilee of the Gentiles* ?

What by *the people which sat in darkness* ?

What by *saw a great light* ?

What by *the region and shadow of death* ? (In the region where spiritual darkness and death reigned.)

17. What did Jesus begin to do ?

What did he say ?

Where, and in what way, do you suppose the Saviour preached ?

What is meant by *the kingdom of heaven is at hand* ?

How would repentance prepare them for it ?

18. Where was Jesus, on a certain occasion, walking ?

What two brothers did he see?

How were they engaged?

What was their business?

19. What did he say to them?

What did he mean by the expression, *Follow me*?

What by *fishers of men*? Had Jesus ever seen them before? (John i, 40, 42.)

20. What did they do?

What is implied in this verse? (That they gave up their trade, became his disciples, and assisted him in preaching the Gospel.)

Are any thus called now?

In what respect are all called?

What ought we to do?

21. Going from thence, whom did he see?

How were they engaged?

What did he do?

22. What did they do?

23. Where did Jesus now go?

How was he engaged?

What miracles did he work?

What was the synagogue? (Bib. Sch. Man., p. 145.)

What is meant by the *Gospel of the kingdom*?

What was the difference between *teaching* and *preaching*?

What is meant by *all manner of sickness*?

Why did Jesus heal bodily diseases?

24. Where did his fame spread?

Who were brought to him?

What did he do for them?

What country is meant by Syria? (The general name for the country lying between the Euphrates and the Mediterranean, and Mt. Taurus and Arabia.)

What is a *lunatic*?

What is the *palsy*?

What is meant by *being possessed of devils*?

25. Who followed him?

Where was Decapolis? (A wild country, east of Jordan, so called from its containing ten cities.)

Why, do you suppose, this people followed him?



LESSON V.

SERMON ON THE MOUNT.

Chapter v, 1-20.

1. WHEN Jesus saw the multitude, what did he do?

Who came to him?

What *multitudes* are referred to here?

By what name is this discourse called, and why?

Why did our Saviour sit while he was teaching? (The Jewish doctors stood up when they read the Law and the Prophets, and sat down when they taught.)

Who are meant by his *disciples*?

2. What did he then do?

What is here meant by *he opened his mouth*?

3. Upon whom did he pronounce the first blessing?

What did he say should be theirs?

What is here the meaning of *blessed*? (Happy.)

What of the *poor in spirit*?

What by *theirs* is the *kingdom of heaven*? (They share in all the blessings of that spiritual kingdom which is begun on earth and completed in heaven.)

4. What blessing is pronounced upon those that mourn?

What kind of mourning is referred to here?

What is meant by *they shall be comforted*?

5. What did our Lord say of the *meek*?

Who are meant by the *meek*?

What by, *they shall inherit the earth*? (Whatever true happiness is to be enjoyed on earth is theirs.)

How does a meek spirit tend to secure this?

6. Upon whom is the next blessing pronounced?

What is promised to such?

What is meant by *hungering and thirsting after righteousness*? (Earnestly desiring.)

What by, *they shall be filled*? (Shall be satisfied.)

7. What blessing is pronounced upon the merciful?

Who are meant by the *merciful*?

What by, *shall obtain mercy*?

Does this mean that if one is forgiving in his disposition, that he will on this account have all his sins forgiven?

8. What blessing is pronounced upon the *pure in heart*?

Who is meant by the *pure in heart*?

What by, *they shall see God*? (To see, is a Jewish phrase, meaning to enjoy, to possess.)

How does purity of heart secure this blessing?

9. What blessing is pronounced upon the peace-makers?

Who are meant by *peace-makers*?

What by, *shall be called the children of God*?

10. Who are next pronounced blessed?
Why are they blessed?

What is the meaning of *persecuted*?

What of, for *righteousness' sake*?

Why is this cause of persecution specified?

Can you think of any instances of such persecution?

How could these persecuted persons be said to be blessed?

What is meant by *their's is the kingdom of heaven*?

11. When did he say his disciples were
blessed?

What is the meaning of *revile*?

How could persons be said to be blessed under these circumstances?

What is meant by the term *falsely*?

What by, *for my sake*?

12. How should they feel when thus persecuted?

For what reason?

Who had experienced these persecutions
before them?

What is meant by, *great is your reward in heaven*?

Can you mention any of the prophets that were persecuted?

How would these considerations make them joyful in persecutions?

Have you read of any instances in which Christians did rejoice amid cruel and severe persecutions?

13. What did he say his disciples were?
What did he say of the salt?

In what sense were they the *salt* of the earth?

What is meant by the salt *losing its savor*?

How does this apply to individuals?

How may you become as the salt of the earth?

What is referred to here by being *trodden under foot of men*? (The salt used in Palestine, was rock salt, or a bituminous salt from the Dead Sea, which after it had lost its virtue was used for the path or street.)

14. What besides did he say they were to the world?

What could not be hid?

How were they the *light of the world*?

What is the duty then of every Christian?

How are they like a city *set upon a hill*?

What should this teach us?

15. What do not men do with a candle?

Where do they place it?

What is the result?

What is meant by *candle* here? (Lamp, various forms of which, for the burning of olive oil, were used by the Jews.)

What is the meaning of the verse?

16. What should be done with their light?

What would be the consequence?

What is implied in letting their light shine?

What by *good works*?

What by *glorify your Father*?

How would their letting their light shine glorify God?

Why is God said to be *in heaven*?

17. What had not Christ come to do?

For what purpose had he come?

What is meant by the *law and the prophets*? (A common phrase for the Old Testament Scriptures—the expression means, “I have not come to destroy the religious system revealed in the books of the Old Testament.)

What by *fulfill*? (To accomplish all that was designed and all that was foretold by them.)

How did our Lord do this?

18. What does he say of the law?

What is meant by *jot* or *tittle*?

What part of the law has been fulfilled?

What portion still remains binding?

19. What did he say in reference to breaking the commandments?

What, in reference to keeping and teaching them?

Is there any difference in the importance of the commandments of God?

Who taught that there was? (The Scribes and Pharisees.)

What is here meant by *least* and *great* in the kingdom of heaven?

Is it enough for us to teach others the right way?

Is it a privilege and an honor to be permitted to teach the commandments of God.

What may we learn of the responsibility of those that teach false doctrines and practices?

20. What did he say of their righteousness?

What is meant by *righteousness*?

In what did the righteousness of the Scribes and Pharisees consist?

How must ours *exceed* it?

What is here meant by *enter into the kingdom of heaven*?

What important truths have you learned from this lesson?

LESSON VI.

CONTINUATION OF SERMON ON THE MOUNT.

Chapter v, 21-48.

21. WHAT does Jesus say they had heard?
Of what should one be in danger who broke
this law?

Where is this saying recorded? (Exod. xx, 13.)

What is meant by the *judgment*? (A court of justice among the Jews, composed of twenty-three of the elders.)

What is meant by the expression in *danger* of the judgment? (Shall be liable to it, and be tried and punished by it.)

22. How did Christ expound this law?
What should happen to him who should say
to his brother, Raca?

What to him who should say, Thou fool?

Why should being angry without a cause be so severely punished?

Is there any similarity between this and murder?

Who is meant by *brother* here?

What is the meaning of *Raca*? (Thou vain and empty fellow—an expression of scorn and contempt.)

Against what does our Lord caution us in this? (Against angry and improper words.)

What is meant by the *council*? (The sanhedrim, the supreme court of the Jews, consisting of seventy-two judges.)

What is the force of the term *Thou fool*? (A wretch or miscreant.)

What is meant by *shall be in danger of hell-fire*?

May not these terms be sometimes properly applied?
(Matt. xxiii, 19.)

What ought we to learn from these solemn words of our Lord?

23, 24. What should they consider when they brought a gift to the altar?

What should be first done?

What then might be attended to?

What is meant by, *bringing thy gift before the altar*?

What by being *reconciled* to thy brother?

What is the meaning of the whole passage? (That we cannot offer acceptable worship to God, while cherishing unkind or hostile feelings toward our fellow man.)

25. How should an adversary be treated?

What reasons are given?

Who is meant by an *adversary*? (An opponent at a suit in law—one going to law with another.)

What is meant by, *agree* with thine adversary?

What by, *while thou art in the way with him*?

What is the teaching of the verse? (That it is better to yield something of our rights, than to incur the evils and dangers of contending for them.)

26. If they did not do thus, what would be the result?

27. What other commandment does Jesus refer to?

Which commandment is this?

28. How does Jesus expound it?

29. What should be done if the right eye offend?

What reason is given for this?

What is the meaning here of *offend*? (Ensnare thee.)

What is the meaning of the verse? (The Jews expressed the passions of the mind, by calling them after the names of the members of the body—the figure implies, that sinful passions must be mortified and subdued, however painful the conflict may be.)

30. How is the same truth again expressed?

31. What had been said in reference to a wife?

32. How did Jesus explain this law?

33. What other saying had been handed down from old time?

What commandment is referred to in this? (Exod. xx, 7.)

What is meant by, *forswear thyself*?

What by, *perform unto the Lord thine oaths*?

What had the Jewish doctors taught about swearing? (That perjury or a false judicial oath was the only breach of the third commandment, and they therefore used voluntary oaths in common conversation.)

34. How did Jesus explain the law?

Why not by heaven?

What is here meant by *swear*?

What by *heaven*?

What by, *it is God's throne*?

Does this forbid oaths on solemn and judicial occasions?

(Matt. xxxiii, 16, 18, 22; Rom. i, 9.)

35. What other oaths are forbidden?

What reasons are given?

What is meant by, *it is his footstool*?

What by, *it is the city of the great King*?

36. What further is said in reference to swearing?

What is the meaning of this?

What may we learn from these words of our Lord in reference to the use of oaths?

37. What should their communication be?
What reason is given for this?

What is meant by *communication*?

What by, *yea, yea, and nay, nay*? (In your conversation avoid oaths, and when you affirm a thing, say simply yes, and when you deny, no.)

What by, *more than this cometh of evil*? (Of the evil one, that is, from the suggestion of the devil.)

38. What further had they heard?

Where is this written? (Exod. xxi, 24; Deut. xix, 21.)

What was the object of this law? (To prescribe to judges the manner of punishing offenders.)

What perversion of this law had the Scribes and Pharisees permitted? (They explained it as permitting private revenge.)

39. How did the Saviour explain it?

How should they treat one that injured them?

What is meant by, *resist not evil*?

What is the sense of the last clause of the verse? (It is a proverbial expression, teaching a meek submission to small injuries and affronts. It cannot be understood literally, for our Lord and St. Paul, when they were smitten unlawfully, expostulated with the person committing the injury. John xviii, 22; Acts xxxiii, 2.)

40. How does our Lord further illustrate the subject?

What was the *coat*? (The under garment or tunic.)

What the *cloak*? (The outer garment, thrown over the shoulders upon going out.)

What is the meaning of the verse? (We should ordinarily make a sacrifice even of our rights rather than go to the law for redress.)

41. What other illustration does he give?

To what custom is allusion had here? (In the East intelligence was transmitted by couriers, who had the power to compel the service of horse or man when on public business.)

What is the teaching of the verse? (Rather yield to an unreasonable person than quarrel with him.)

42. How should we treat our fellow men?

Does this mean that we should give or lend indiscriminately to every one that asks us?

What is the meaning of the verse?

43. What besides had they heard?

Was there any ground in the Old Testament to this sentiment?

44. How did he explain their duty in this regard?

In what sense are we to *love* our enemies?

How only shall we be enabled to fulfill this command?

What will be the effect upon our enemies, ordinarily, by such a course?

45. What would they thus become?

How does our heavenly Father exhibit his forbearance?

What is meant by, *be children of your Father, &c.*?

Why does our heavenly Father thus treat the just and unjust alike, in many respects, in the present life?

46. What question does he ask them?

Who did this?

Who were the *publicans*? (Tax gatherers for the Roman government, chosen often from the lowest of the people, and always despised.)

47. How further does he illustrate this?

What is here meant by *salute*?

What was the Jewish custom in this respect? (They would not bestow a salutation on a Gentile or a Samaritan, but only on their brethren.)

48. What should they aim to be?

What should be their standard?

What is the meaning of *perfect* here?

In what respects were they to be perfect?



LESSON VII.

SERMON ON THE MOUNT CONTINUED.

Chapter vi, 1-18.

1. WHAT direction does our Lord give in reference to alms?

Why should this be done?

What is meant by *alms*?

What is the meaning of the expression, *to be seen of them*?

What by, *ye have no reward*?

What is the teaching of the verse? (That we should not perform any religious act to gain the applause of men, but should do it quietly, shunning observation.)

2. What especially should they not do?

Why did the hypocrites do this?

What should they receive?

What is meant by sounding a trumpet? (A proverbial expression to signify publicity and ostentation.)

What is a *hypocrite*?

What is meant by, *that they may have glory of men*?

What by, *they have their reward*? (They gain the applause of men, which is all they seek for; it will be their only reward, as they can expect none from God.)

3. How should they bestow alms?

What is the meaning of this? (A proverbial expression, signifying secrecy, an avoidance of all unnecessary publicity.)

Does this forbid us ever to give alms in public? (Ch. v, 16.)

How can the two precepts be reconciled together?

4. How should alms be performed?

What would be the result?

When will this reward be given *openly*? (Luke xiv, 14.)

5. What direction is given in reference to prayer?

How do they love to pray?

What did Jesus say of them?

Does this precept forbid public prayer?

What is its meaning? (That our private and personal prayers are not to be offered so as to attract public notice, but are to be made in secret, when alone with our heavenly Father.)

6. How should prayer be offered?

What would be the result of such prayer?

What is meant by, *thy closet*?

Does this precept forbid the meeting of Christians to pray together?

What peculiar advantages arise from secret prayer?

What is here meant by, *shall reward thee openly*?

7. What should they not use when they prayed?

Why do the heathen do thus?

What is meant by, *vain repetitions*?

Who are meant by, the *heathen*?

How are they accustomed to address their gods? (1 Kings xviii, 26.)

What, do you think, is the meaning of the verse?

8. Why should not they do like the heathen?

How does a knowledge of this truth exhibit the folly of vain repetitions?

What comfort may be derived from the fact that our heavenly Father knoweth these things?

9. How does he then teach them to pray?

Does this mean that they should always use these words?

What is the meaning of *after this manner*?

What is this prayer usually called?

In what sense is God our Father?

What is the meaning of *hallowed*?

How may we hallow God's name?

10. How should we pray for the kingdom and the will of God?

What is meant by, *thy kingdom come*?

What by, *thy will be done*?

How is this done in heaven?

Where may we learn what is God's will?

How may we assist in fulfilling this prayer?

11. What are we to pray for daily?

What is here meant by *daily bread*?

In what sense does it come from God?

12. How are we to seek forgiveness?

What is here meant by *debts*?

Who by *debtors*?

What is it to *forgive our debtors*?

What is the import of the petition?

13. How should we pray in reference to temptation?

From what seek deliverance?

How does the prayer close?

What is meant by *temptation*?

What is the import of the words *lead us not into it*?
(Hebrew expression for, suffer us not to be led into temptation.)

Will this prayer defend us if we needlessly expose ourselves to temptation?

How may we be aided by the prayer?

What is meant by *evil*? (Either the evil one, or any form of evil or calamity.)

What is meant by, *thine is the kingdom*?

What by, *the power and the glory*?

What by, *Amen*?

14. What further does our Lord say in reference to the forgiveness of injuries?

Does this verse teach that all that is necessary to secure the forgiveness of our sins is a forgiving disposition?

15. What does he say in reference to an unforgiving spirit?

What should we learn from this?

16. What instruction does he give in reference to fasting?

How did they conduct themselves?

What did they receive?

What is it to *fast*?

What is meant by, *they disfigure their faces*? (It was customary among the Jews to put ashes upon their heads during the public fasts, which of course disfigured or blackened their faces, 1 Kings xx, 38.)

What is signified by, *appear unto men to fast*?

What is implied by *reward*?

17. How should they conduct themselves in a fast?

To what custom is allusion made in the expression, *anoint thine head*? (It was the custom of the Jews to wash at every meal, and when practicable, to anoint the head and other parts of the body with olive oil.)

What then is the meaning of the direction? (Make no unusual display when you fast, to attract public attention, but dress and conduct yourself as at other times.)

18. To whom should they appear to fast?

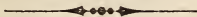
What profit should this be to them?

What is meant by, *thy Father which is in secret*?

What is the object of fasting?

Is it profitable to have occasions of fasting?

What seems to be the leading idea in these instructions of our Lord? (That our heavenly Father looks at the heart, in all these matters, and judges our motives as well as our external acts.)



LESSON VIII.

SERMON ON THE MOUNT CONTINUED.

Chapter vi, 19-34.

19. WHERE does our Lord say we should not lay up our treasure?

Why not there?

What is here meant by *treasure*?

What by laying up *treasures on earth*?

Does this mean that we should not seek to accumulate property for any purpose?

What is a *moth*?

What is here meant by *rust*?

What was the character of the accumulations of wealthy people of the East? (It was not merely silver and gold, but a prodigious number of sumptuous and magnificent garments. These were preserved with great difficulty, as they were exposed to insects and vermin.)

What is the meaning of the verse? (Our Lord condemns the pursuit of wealth and the habit of avarice, and enjoins upon his disciples not to be so solicitous for the good things of this world, as for the substantial happiness of the world to come.)

20. Where should they lay up their treasure?

Why there?

To what is reference had in the expression, *where thieves do not break through nor steal*? (The houses in the villages of Judea were built of mud or clay, and it was no uncommon thing for thieves to dig through the wall and rob a dwelling.)

What may we learn from this in reference to heavenly possessions?

21. What principle does our Lord lay down in reference to our treasures?

What is the meaning of this?

How can we know by this text whether we love God, and really desire to go to heaven?

22. What is the light of the body?

When will the body be full of light?

What is meant by the eye being single? (Having no bad humors or film.)

What by, *thy whole body shall be full of light?*

What is the spiritual meaning of the verse?

23. What would be the effect if the eye were evil?

What reflection does our Lord then draw from what he has just said?

What is here meant by *evil*? (Diseased.)

What by the closing reflection? (As the whole body is in darkness if the light of the eye be extinguished, so, if the perception of divine truth is lost, the whole soul is involved in the deepest spiritual ignorance and danger.)

24. What does he say is impossible?

How will he regard them?

What, therefore, could they not do?

What is meant by, *serve two masters*?

What by, *hold to the one and despise the other*?

What by, *mammon*?

How do men serve mammon?

Why cannot men serve God and mammon?

How can we know whom we serve?

25. Of what should they not take thought?

What question does Jesus ask them?

What is meant by, *take no thought*?

Does this mean that we should make no provision for the future?

What is the meaning of the question our Lord asks? (If life and the body be more valuable than meat and raiment, we may be assured that He who gave us the former will not withhold the latter from us.)

What may we learn from this?

26. To what did he direct their attention?

What did he say of them?

What question does he then ask?

How does God feed the fowls of the air?

In what respects are we better than the fowls?

What is implied in the question?

27. What question does our Lord then ask?

What is a *cubit*? (About twenty inches.)

What is meant by *taking thought*?

What is implied in the question?

28, 29. What question did he ask in reference to raiment?

What does he say of the lilies?

What of Solomon?

What is meant by, *they toil not, neither do they spin*?

In what respect did they exceed Solomon?

What does our Lord intend to teach them by this?

30. How does our Lord apply these illustrations?

What is here meant by being *cast in the oven*? (From the scarcity of wood the ovens in the East were heated with withered stalks of herbs and flowers, which if cut one day, in that hot climate would be fit for fuel the next.)

What is the force of our Lord's question?

What is meant by the expression, *O ye of little faith*?

31. What questions should they not ask?

32. What reason does he give for this?

What does our heavenly Father know?

Who are meant by the *Gentiles*? (Heathen, pagan nations.)

Why do the Gentiles seek for these things? (Because, being strangers to the promises and providences of God, they can depend only upon their own exertions.)

Why should not the disciples of Christ be thus anxious?

How should God's knowledge of our wants assure us?

33. What should be first sought?
What promise is there made?

What is the meaning of *seek ye first*?

What is meant by, *the kingdom of God*?

What by his, *righteousness*? (Personal and practical holiness.)

What is signified by, *all these things*?

What by, shall be *added* unto you?

What may we learn from this, in reference to the age when religion should be sought?

How are we to *seek*?

34. What is the concluding admonition?

Why should we not do this?

What is the closing remark of the chapter?

What is the meaning of, *take no thought for the morrow*?

What is meant by, *the morrow shall take thought for the things of itself*? (Shall, through the providence of God, bring its necessary supplies and provisions to those who before all things seek the kingdom of God.)

What by, *sufficient unto the day is the evil thereof*? (Sufficient to the present time are the present troubles of life, without anticipating future ones.)



LESSON IX.

SERMON UPON THE MOUNT CONCLUDED.

Chapter vii, 1-29.

1. WHAT does our Lord say in reference to judging?

What is here the meaning of *judge*? (Do not exercise severe and uncharitable judgment or opinion toward your neighbor.)

Has this command reference to the public administration of justice?

What is the meaning of the expression, *that ye be not judged*?

2. What does the Saviour say of our judgments?

What about our measure?

What is the meaning of the first clause of the verse?

What of, *with what measure ye mete*?

What then is the teaching of these verses? (As you are candid or severe in your judgments and expressed opinions of others, so will you be treated by them.)

3. What question does our Lord now ask?

What is implied in the question, *why beholdest thou*? (Why dost thou observe earnestly, and with self-complacency.)

What is here meant by *mote*, and *beam*? (Smaller and greater faults.)

What then is the meaning of the verse?

4. How does our Lord further illustrate this?

How can you explain the teaching of the verse?

5. What should first be done?

What then could be accomplished?

Why does he call such a person a *hypocrite*?

What is meant by, *cast out the beam out of thine own eye*?

What by, *then thou shalt see clearly*?

6. What should not be done with that which is holy?

What reason is given for this?

What is here meant by, *that which is holy*, and by *pearls*?
(The doctrines of religion.)

What by, *dogs and swine*? (Profane and violent men.)

What by, *trample them under their feet*? (Despise and ridicule them.)

What by, *turn again and rend you*? (Turn upon you with violence.)

What then is the meaning of the verse?

7. What commands and promises did our Lord then pronounce?

What is here the meaning of *ask*?

Will everything we ask for be given?

What is here meant by *seek*?

What by *knock*?

What by, *it shall be opened*?

What may we learn from the verse?

8. What further in confirmation of this does he say?

Under what circumstances is this true?

9 10. How does our Lord proceed to illustrate this?

What is the meaning of these verses?

11. How does the Lord apply this illustration?

What is meant by *being evil*?

What is the force of the argument?

What are meant by *good things*? (Luke xi, 13.)

12. What rule of conduct does he now lay down?

What does he say of this rule?

What is this sometimes called?

Why the *golden rule*?

Can you give the meaning of it in your own language?
What is meant by, *this is the law and the prophets*? (This is the substance of all the teachings of the Bible.)

13. Into what does he now counsel them to enter?

What does he say of the gate that leadeth to destruction?

To what is allusion had in this verse? (To an Eastern custom at marriage-feasts, of having a gate designedly made narrow, that none but the properly invited guests might enter, and intruders be more easily excluded.)

What is meant here by the *strait gate*?

Why should the kingdom of God or true religion be thus represented?

What is here meant by *destruction*?

Why is this road represented as *broad*?

Who may be said to be in it?

14. What further is said of the gate and the way of life?

What is here meant by, *narrow is the way*?

What by, *which leadeth unto life*?

What by, *few there be that find it*?

What ought we to learn from this solemn verse?

15. Of whom should they beware?

What was their appearance?

What was their character?

Who are here meant by *false prophets*? (Teachers of erroneous doctrines.)

What by their coming in *sheep's clothing*?

What by their being inwardly *ravening wolves*?

16. How should they be known?

What question does he ask?

What is meant by, *their fruits*?

What is implied in the question?

17. How does our Lord further illustrate this truth?

What is the meaning of the verse?

18. What cannot a good tree bring forth?
What is said of a corrupt tree?

What is the meaning of this?

19. What is done with a worthless tree?

What is the spiritual meaning of this?

20. How does our Lord close this illustration?

What may we learn from the preceding verses?

21. Who does our Lord say should not enter the kingdom of heaven?

Who only would be able to enter?

Who are meant by those who say, *Lord, lord*?

What is here meant by, the *kingdom of heaven*?

What is it to *do the will* of God?

Has any text been given in this lesson by which we may know that we do the will of God?

22. What would many hereafter say?

What is meant by, *in that day*?

What by, *propheied in thy name*? (To teach or preach.)

What by, *have cast out devils*?

What by, *have done many wonderful works*?

23. What would the Saviour profess to them?

What would he say to them?

What is meant by, *profess* unto them?

What by, *never knew* you?

What by, *depart from me*?

What ought we to learn from these solemn words?

24. To whom did he liken one that heard and obeyed his sayings?

25. What happened to him?

What is the meaning of these verses?

To what is allusion had in them? (When the rain falls in Judea and the adjoining countries, it often pours down in terrible torrents, sweeping away all lightly built dwellings.)

What may we learn from the verse?

Who may be said to build their houses upon a rock?

26. What does he say of one that heareth but does not obey?

27. What were the consequences?

What solemn truth may we draw from this?

28. How were the people affected by this sermon?

What is meant by, *his doctrine*?

29. Why were they astonished?

What is meant by, as one *having authority*?

What by, not as the *scribes*? (They taught only traditions received from their forefathers.)

Can you mention the topics noticed in our Lord's sermon upon the mount?

What opinion have you formed of the sermon?

LESSON X.

HEALING THE LEPER, AND THE CENTURION'S SERVANT.

Chapter viii, 1-17.

1. WHAT happened when our Lord came down from the mountain?

What is here meant by, *follow him*?

2. Who came to him?

What did he do?

What did he say?

What is a leper? (See Bible Scholar's Manual, p. 164.)

What is meant by, *worshiped him*?

What by, *thou canst make me clean*?

3. What did Jesus do?

What followed?

By what authority could Jesus say, *I will, be thou clean*?

What does this miracle prove as to the character of Jesus Christ?

4. What directions does our Lord give the healed man?

What should he first do?

What offering should he make?

Why did our Lord desire that he should tell no man?

(Some suppose the injunction meant, lose no time by the way in telling of thy cure, but go at once to the priest. Others suppose, he wished not to have it spread abroad at that time, lest the excited people might arise at once to proclaim him king, or excite the Jewish rulers against him.)

Why should he go to the priest? (The leper was forbidden by the law of Moses to mingle with the community, until he had obtained the testimony of the priest that he was cured.)

What gift had Moses commanded? (Lev. xiv, 10.)

What is meant by, *for a testimony unto them*? (An evidence that he was a Messiah, as he had wrought an amazing miracle.)

5. Into what city did he enter?

Who came to him?

Where was Capernaum?

What was a *centurion*? (A Roman officer commanding about one hundred men.)

What is meant by *beseeching* him?

6. What did he say?

What is the *palsy*?

What is meant by, *grievously tormented*?

7. What did Jesus say to him?

What may we learn from Christ's readiness to answer his request?

8. What did he answer?

What did he desire him to do?

How had the centurion probably learned about our Lord?

What does he exhibit in his answer? (Sincere humility and strong faith.)

9. What does he say of himself?

What is meant by a man *under authority*?

How did this remark apply to what he had formerly said?

(If I, who am an inferior officer, am thus implicitly obeyed, thou who art endowed with such power, needest only to speak and my servant will be healed.)

10. How did this answer affect our Lord?

What did he say?

What is the meaning of *marveled*?

Why did he marvel at this?

What is here meant by faith? (Confidence in the Saviour's power.)

What by, *Israel*?

11. What further did he say to them?

What is here meant by, the east and west?

What by, *sit down* with Abraham and Isaac and Jacob? (Alluding to a marriage feast.)

What by, the kingdom of heaven?

12. What does he say of the children of the kingdom?

What of their situation when thus cast out?

Who are meant by, *children of the kingdom*? (The Jews, so called because they had long been God's peculiar people, and the spiritual kingdom through Christ was first offered to them.)

What is here meant by, *outer darkness*?

What is signified by the last clause?

Can we learn anything in reference to those that fail to improve their privileges from this solemn verse?

13. What did Jesus say to the centurion?

What then occurred?

What is meant by, *the self-same hour*?

14. Into whose house did Jesus now come?

Who was sick?

What Peter was this? (John i, 44. He was of Bethsaida, and must have removed to Capernaum, after he was called to be an apostle by our Lord.)

What may we learn from the fact of Peter's being married, in reference to the Romish Church doctrine of the celibacy of ministers?

15. What did Jesus do to her?

What occurred upon this?

What did she then do?

Who alone had power to work such a miracle?

What then must we think of Christ?

What is meant by, *ministered unto them*?

16. Who were brought to him at even?

What did he do for them?

Why were these brought in the evening?

What is meant by, *possessed with devils*?

What by, cast out the spirits *with his word*?

17. What was then fulfilled?

Where is this written? (Isa. liii, 4.)

In what sense did he *take our infirmities and bare our sicknesses*?

What is meant by the expression, *that it might be fulfilled*?
(Equivalent to, then was fulfilled.)

LESSON XI.

CHRIST CALMS THE SEA, AND CASTS OUT DEVILS.

Chapter viii, 18-34.

18. WHAT did Jesus behold about him?

What commandment did he give?

What had probably drawn these multitudes around him?

Where was he at this time? (Verse 5.)

What is meant by, *gave commandment*?

What by, *the other side*? (Of the Sea of Galilee, into the country of the Gergesenes.)

19. Who came to him ?

What did he say to him ?

What was implied in his remark to our Lord ?

20. How did Jesus answer him ?

How, should you think, Jesus regarded the address of the Scribe ? (He considered his proposal prompted by worldly views. The Scribe probably expected some temporal advantage.)

What is the meaning of this answer of our Lord ?

Who is meant by, *the Son of Man* ?

Why does he thus call himself ?

Whose Son is he also called, and why ?

What lesson may we learn from the fact that Jesus *had not where to lay his head* ?

21. What did another disciple say to him ?

What is meant by the expression, suffer me *first* ?

22. What answer did Jesus give him ?

What is the meaning of this answer ? (Let no worldly consideration hinder you ; let the spiritually dead, those indifferent to their salvation, bury the dead, and attend to temporal duties.)

When should we attend to the commands of God ?

Should any earthly friend or consideration be allowed to hinder us ?

23. What did he now do ?

Who accompanied him ?

24. What then arose ?

How severe was it ?

Where was Jesus at this time ?

To what kind of storms is the Sea of Galilee subject ?
(To terrible tornadoes of wind.)

What is meant by, the ship was *covered with the waves* ?

25. To whom did the disciples go ?

What did they do and say?

To whom may we always go in trouble?

Is he ever now asleep in our hours of peril?

Who must they have esteemed him to be, judging from their prayer?

26. What did he say to them?

What did he then do?

What was the result?

What is meant by the expression, *O ye of little faith?*

What by, *he rebuked the winds of the sea?*

Who only has the right and the power to do this?

What is meant by, a *great calm?*

27. How were those on board affected?

What did they say?

What is the meaning of the expression, *what manner of man is this?*

Do you notice any difference between this miracle and the miracle recorded in the Old Testament?

28. Into what country did they come?

Who met him?

Where had they been?

What is said of them?

Where was the country of the Gergesenes? (It was the country on the eastern side of the sea. It is called in Mark v, 1, the country of the Gadarenes, and these two names were given to it because it was contiguous to or between the two cities of Gergesa and Gadara.)

What is meant by, *possessed with devils?*

How and where were tombs anciently constructed? (They were usually in desert places, distant from towns, and were often made in the sides of mountains. Remains of ancient tombs, hewn in the rock, are found to this day along the shore of the Sea of Galilee.)

What is meant by, *so that no man might pass that way?*

29. What did they say as they met him?

What is meant by, *what have we to do with thee?*

What by, *before the time?* (Before the appointed time when the wicked shall receive their final punishment.)

Did these devils then believe in a day of judgment?

If there had only been sick persons, would they have recognized our Lord, without having seen him before?

What evidence have we of a *personal devil*?

30. What was a good way off from them?

31. What did the devil request?

32. What did Jesus say to them?

What did they then do?

What followed?

Why was this destruction permitted? (If the owners were Jews, they kept them contrary to their own law, swine being declared to be unclean; if they were heathens, this being within the Jewish territory, the keeping of swine was in contempt of the Jewish religion.)

33. What did those that kept them do?

What report did they circulate?

34. What did the city do?

What did they request of him?

What is here meant by the *whole city*?

Why do you think they wished him to leave?

Who now desire Christ to depart from them?

What must be the effect of Christ's leaving us?

What advantage will it be to us to have him near us?

LESSON XII.

CURING OF THE PALSY — CALLING OF MATTHEW.

Chapter ix, 1-17.

1. INTO what did he now enter ?

Whither did he go ?

What kind of vessel is referred to under the title of *ship* ?
(Nothing more than a sail-boat.)

What is meant by, *passed over* ?

What by, came to his *own city* ?

2. Who was brought to him ?

What did Jesus see ?

What did he say to the sick of the palsy ?

How did the friends of this man exhibit their *faith* ?

What service can we perform for our impenitent friends ?

In what respects is their situation similar to that of the man with the palsy ?

Why did our Saviour say to him, *Be of good cheer* ?

Who only has power to declare the forgiveness of sins ?

3. What did certain Scribes say ?

What is meant by, said *within themselves* ?

What by, *this man blasphemeth* ?

Why did they think Jesus guilty of blasphemy. (Because he assumed the power to forgive sin, which God alone can do.)

4. What did Jesus know ?

What question did he ask them ?

How could he know their thoughts ?

What is meant by, wherefore *think ye evil* ?

5. What further question did he ask them ?

What is the meaning of this inquiry? (Which will be the greater exhibition of divine power, as both of them require the authority of God.)

6. For what purpose was the miracle to be wrought?

Whom did he then address?

What did he say?

How does this miracle prove that Christ had power to forgive sins?

Who then must he be?

7. What did the man then do?

8. How were the multitudes affected?

What did they do?

Why did they glorify him?

9. Whom did Jesus meet as he passed forth?

Where was he at the time?

What did he say to him?

What did Matthew do?

What is meant by, the *receipt of custom*? (As it is stated in Mark, that his office was by the sea-side, it is inferred that it was the custom-house of Capernaum, and that Matthew was the collector of taxes for the Romans, from the boatmen and traders on the Sea of Galilee.)

What was the import of the command, *follow me*?

What may we learn from his prompt obedience?

10. What occurred as he sat at meat?

Who are meant by, *publicans and sinners*? (*Publicans* were Roman tax-gatherers, and were much despised by the Jews; and *sinners* was the Jewish name for the heathen.)

Why, do you think, these publicans and sinners came to him?

11. Who observed this?

What did they say to his disciples?

12. When Jesus heard that, what did he say?

What is the meaning of this? (You need not wonder at my intercourse with men whom you deem sinners, because I am come to save men's souls, and the poor publicans and sinners have the greatest need of me, and will more readily accept my doctrine, than those who are whole in their own estimation.)

13. What did he command them to do?

What did he say of the purpose for which he had come?

What is meant by, *I will have mercy and not sacrifice?* (God is far better pleased with the exercise of kindness and good-will between man and man, than by the strictest observance of mere rites and forms.)

What is meant by, *I am not come to call the righteous?*

14. Who now came to him?

What did they ask?

What *John* is referred to here?

What was the meaning of this question, which they ask?

15. What question did Jesus ask them?

What did he say would come?

What is implied in the question of our Lord? (It would be unreasonable for the companions of a bridegroom to fast, during the days allotted for his nuptials, which were usually spent in festivity; but if any calamity tore him from them, their joy would be turned into mourning and their feasting into fasting. In like manner, it would be improper for his disciples to fast while they had the comfort of his presence; but he would soon be taken away from them, and then they would meet with hardships and trials, which would render fasting seasonable.)

16. What further does our Lord say in illustration of this?

What is meant by this? (New cloth means unfulled cloth, which would shrink upon being wet, and thus tear away from the surrounding parts and make the rent worse than before.)

17. How is the same thought expressed in this verse?

What is the meaning of this? (Bottles were made of leather, or the skins of animals, and when old and rigid, were easily burst by the fermentation of new wine.)

What is the application of the two verses? (All things should be suited to times, circumstances and persons. For my disciples to mourn and to fast while they enjoy my presence, would be as absurd as to put new cloth upon an old garment, or new wine into old bottles.)



LESSON XIII.

RAISING TO LIFE OF THE RULER'S DAUGHTER.

Chapter ix, 18-38.

18. WHO now came to him?

How did he approach him?

What did he say?

What did he request him to do?

What is referred to by, *these things*?

What is meant by, a *ruler*? (A person who attended the affairs of the synagogue and directed the worship there performed.)

What by, *worshipped him*?

How did he exhibit his faith in Christ?

19. What did Jesus do?

Who accompanied him?

Who are meant by his disciples?

20. Who came behind him?

What did she do?

What is meant by, the *hem* of his garment? (The Jewish mantle, or upper garment, had four corners, at each of which was suspended a tassel of threads, Deut. xxii, 12. The supposed sacredness of this probably led the woman to think of touching that part of the garment rather than any other.)

21. What had she said within herself?

22. What did Jesus do?

What did he say to her?

What then occurred?

In what sense did her faith make her whole?

What is the meaning of *made whole*?

23. In what state did Jesus find the ruler's house?

Who are meant by the *minstrels*? (They were singing women, who attended funerals for hire. Mourning women are still employed on such occasions in the East.)

24. What did he say to them?

How did they treat him?

What is meant by, *give place*?

What did he mean by saying, *the maid is not dead*? (That the extinction of life was not final.)

What is meant by, *they laughed him to scorn*?

25. What was done with the people?

What did Jesus then do?

What is said of the maid?

What is meant by, *were put forth*?

What by, *he went in*?

What is implied in the words, *the maid arose*?

26. Where did this miracle become known?

What is meant by, *the fame hereof*?

What by, *all that land*?

27. Who followed Jesus as he departed?

What did they say?

Why did they style him, *thou son of David*?

What did they imply in their prayer, *have mercy on us*?

28. When he entered the house, who came to him?

What did Jesus say to them?

How did they answer him?

If they were blind, how could they follow him?

Why did he ask them the question, *Believe ye that I am able to do this*?

29. What did Jesus then do to them?

What did he say?

Why did he *touch* their eyes?

In what respect was the healing in accordance with their faith?

30. What then occurred?

How did Jesus charge them?

What is meant by, *straitly charged them*?

Why did he wish no man to know it?

31. What did they do?

Were they justified in this?

What did they exhibit? (Zeal without prudence.)

32. As they went out who was brought to him?

Who are meant by, *they* went out?

33. What was done for the man?

How were the multitudes affected?

What did they say?

What is the meaning of this expression?

34. What did the Pharisees say?

What did they mean by this charge?

What did they admit in making the charge? (That a miracle had actually been accomplished.)

Why could not their accusation be true?

35. How did our Lord now employ his time?

What is meant by, *preaching the Gospel of the kingdom*?

In what part of the country did he thus labor? (In Galilee.)

36. How was he affected when he saw the multitudes?

Why was he so moved?

Where were these multitudes at this time?

What is meant by, *because they fainted*? (Were exhausted with fasting and fatigue.)

What is meant by, *were scattered abroad*?

37. What did he say to his disciples?

What is the meaning of this?

Is it true at the present day?

How ought we to feel in reference to this fact?

38. What should they do?

Who is meant by, *the Lord of the harvest*?

In what way does he *send forth laborers*?

What is here meant by, *his harvest*?

LESSON XIV.

THE APPOINTMENT AND SENDING FORTH OF THE APOSTLES.

Chapter x, 1-18.

1. WHOM did he call to him?
What power did he give them?

What is meant by, *power against unclean spirits*?

Why was this power bestowed upon them?

Why is it not necessary that ministers should continue to enjoy this power?

2. What were the names of the twelve apostles?

What is the meaning of *apostle*?

3. What names of the apostles are given in this verse?

4. What are the names of the remainder?

What is meant by, *who also betrayed him*?

5. What did Jesus do to these twelve?
What command did he enjoin upon them?

What is meant by, *into the way of the Gentiles*?

Who were the Samaritans? (Bib. Sch. Man., p. 133.)

Why were they not to go to these? (As God's chosen people, the Jews, were to hear the first offers of the Gospel.)

When was the Gospel sent to the Gentiles? (Matt. xxviii, 19.)

6. To whom should they rather go?

Who are meant by *the lost sheep of the house of Israel*?

7. What should they do as they went?
What should they say?

What is it to *preach*?

What is meant by the saying, *the kingdom of heaven is at hand*?

8. What other labors should they perform?
How should they dispense their acts of healing?

How would they be enabled to perform these miracles?

What is meant by, *freely ye have received*?

9 What should they not provide?

Why should they make no provision of this character?

10. What other provisions were they not to make?

What does our Lord say of the workman?

What is meant by, *scrip*? (A traveling-bag or wallet to carry provisions in.)

What is meant by, *neither two coats, neither shoes*? (That is, only one coat and one pair of shoes—take no change.)

What by, *the workman is worthy of his meat*?

11. When they entered a town, what inquiry should they make?

What should they then do?

What is meant by, *worthy*? (Hospitable.)

Were there inns or hotels in these days, and in that country?

Why should they abide in one place? (Not to appear dainty or dissatisfied, but to be content with such accommodations as they met with.)

12. What should they do when they came into a house?

What is meant by, *salute it*? (Use the accustomed salutation to the family, which was, "Peace be to this house." Be courteous.)

13. If the house be worthy, what should be done?

But if it be not worthy, what should they do?

What is meant by, *let your peace come upon it*? (Let your prayer and blessing abide upon it.)

What by, *if it be not worthy*?

What by, *let your peace return to you*? (It shall not receive any benefit from your previous benediction—it is a Hebrew expression, signifying that the hoped-for success should not be attained.)

14. How should they conduct toward those that did not receive them?

What was signified by this act? (The dust of all heathen lands was thought to be polluted, hence the meaning is, show by this symbolical action that you esteem such a house or city as impure and polluted. This will be "for a testimony against them," that is, a token that they are unworthy.)

15. What does he say of such a city?

What is the meaning of *tolerable*?

What is meant by, the day of judgment?

Where was the *land of Sodom*?

What had happened to Sodom and Gomorrah?

Why had such punishment been visited upon them?

In what respect would the punishment of those that rejected the Gospel be more unendurable?

What solemn lesson can we learn from this?

16. How did our Lord send them forth?

What caution did he enjoin upon them?

What is meant by the expression, *as sheep in the midst of wolves*? (A proverbial phrase, denoting the most imminent danger.)

What is meant by, *as wise as serpents*? (Serpents were reckoned by the ancients remarkable for their sagacity; it is certain that they have a peculiar vivacity in their eyes; so that to be sharp-sighted as a serpent, was a proverb among the Greeks and Romans.)

What by, *harmless as doves*?

17. Of whom should they beware?

Why should they do this?

What is meant by, *beware of men*? (That is, beware of *these* men, whom I have described as wolves.)

What is here meant by, *council*? (Judicial tribunals.)

What by, *scourge you in their synagogues*? (Courts were kept in the synagogues, where the penalty of scourging was inflicted.)

18. Before whom should they be brought?

For what purpose would this be permitted?

What is implied in being *brought before governors and kings*?

What is meant by, *for a testimony against them and the Gentiles*? (That by this means ye may bear testimony in favor of the Gospel, both to the Jews and to the Gentiles, which shall be a source of condemnation to them if they reject it.)

With such an assurance of bitter persecution before them, what only could have induced the apostles to go forth upon their mission?

Have we any similar duty?

LESSON XV.

COMMISSION OF THE APOSTLES.

Chapter x, 19-42.

WHAT was the closing subject of the last lesson?

19. When delivered up, what did our Lord say his apostles should not do?

Why should they not take thought?

What is here meant by, *deliver you up*?

What by, *take no thought*? (Be not anxiously solicitous.)

What by, *it shall be given you*?

20. What further does he say on this subject?

What is the meaning of this verse? (A Hebrew idiom, for it is not so much ye, as the Holy Ghost speaking by you. The Holy Ghost shall in a miraculous manner suggest thoughts to your minds, and direct you in your defenses before your persecutors.)

Does this promise refer to the apostles alone, or does it continue in force at the present time?

Why was this special operation of the Spirit bestowed upon the apostles? (Because they were few amid hosts of unbelievers, and the authority of the Gospel was to be established by their clear and powerful defenses of it.)

21. What does our Lord say the brother should do?

What the father?

What does he say of the children?

What would induce such a course as this?

How do you account for the persecutions which Christians have received?

What argument can be derived from their endurance of these sufferings in favor of Christianity?

22. How should they be regarded?

But what should be their reward?

What is meant by, *being hated of all men*?

What by, *for my name-sake*?

What by, *enduring to the end*?

What by, *shall be saved*?

23. What should they do when persecuted in one city?

What reason does he give for this?

What is meant by, *have gone over the cities of Israel*?

What by, *till the Son of Man be come*? (That is, until his coming and kingdom shall be openly proclaimed to all, both Jews and Gentiles, and thus the whole world be opened as the scene of the apostolic labors. They were at first not to preach that the kingdom of the Messiah had come, but that it was at hand.)

24. What does he say of the disciple and servant?

What is the meaning of this?

25. What should be considered sufficient for the disciple and servant?

What had they called the master?

What besides would they be likely to do?

Who is here meant by the *master of the house*?

Who was Beelzebub?

Who are meant by, *them of his household*?

What then is the meaning of the verse?

26. What should they not therefore do?

What reason is given for this?

What is signified by this? (A proverbial expression denoting that truth cannot be extinguished; as if he had said, Fear not your persecutors, for your cause, though it may be depressed for a time, will ultimately triumph.)

27. How further does our Lord illustrate this?

What is here meant by *darkness*? (In private.)

What by, *in light*? (Publicly.)

What by, preaching upon the house-tops? (In the most public manner. The houses of the Jews had flat roofs, and from them proclamations were made to the people.)

28. Whom should they not fear?

Whom rather should they fear?

Who are meant by, *them which kill the body*?

Who by him *which is able to destroy both soul and body*?

In what sense will the soul ever be *destroyed*?

What is meant by, *in hell*?

What may we learn from this passage?

29. What question does he ask?

What does he say of the sparrow?

How much was a *farthing*? (About equal to three cents.)

What is meant by, *shall not fall on the ground*?

What by, *without your Father*? (Without the knowledge or permission of God.)

30. What further does our Lord say of the care of our heavenly Father?

What is implied in this?

31. How does he apply these illustrations?

Why should this fact relieve their fears?

32. What promise does he make to those who confess him before men?

What is meant by, *confess me before men*? (Profess and preach his Gospel.)

What by, *will I confess also before my Father*?

33. What is said of him who should deny Christ?

What is it to *deny* the Saviour?

What to be *denied* by him?

What solemn truth is contained in this verse?

34. What should they not think?

For what purpose had he come?

What is the meaning of this passage? (In this and the following verses, Christ does not mean that the design of his coming into the world was to produce wars and disunions, but merely that through the base passions of men, such would be the event; and such it has often been in the history of Christianity.)

35. How does he further express the same idea?

How do you explain this?

36. Who should a man's foes be?

What is the meaning of this?

Ought the opposition of our friends to hinder us in the performance of duty?

37. Who would not be considered worthy of him?

What is it to love a father or son, or daughter, more than Christ?

What is meant by, *is not worthy of me*?

How may we know where our affections are most strongly placed?

38. Who beside is not worthy of Christ?

What is meant by, *taketh not his cross*? (Willing to endure every form of persecution, alluding to the custom of making the criminal bear his own cross.)

What is meant by, *followeth after me*?

39. What is said of him that findeth and loseth his life?

What is the meaning of this verse? (He who by making a sacrifice of his duty, preserves temporal life, shall lose eternal life, and contrariwise.)

What ought we to learn from this, in reference to the true objects of life?

What shall we think of the wisdom of any one who sacrifices the soul for a temporary gratification?

40. What does he say of such persons as received his disciples?

What of those that received him?

What is meant by, *he that receiveth you*?

In what sense would he also receive Christ?

What is meant by, *receiveth him that sent me*?

How should this lead us to regard the ministers of the Gospel?

41. How does he still further expound this truth?

Who is here meant by a *prophet*?

What by a *prophet's reward*? (A reward just the same as if he had himself been sent as a prophet.)

What is meant by, *in the name of a righteous man*? (Because he is a righteous man.)

What interesting truth may we learn from this? (That if we coöperate with the servants of God we share in their reward.)

42. How, finally, does he express this truth?

Who are meant by, *these little ones*?

What is meant by, *in the name of a disciple?*

Why should this small act be rewarded? (Because any act of kindness toward them as disciples, however small the benefit, shows a spirit of love to Christ.)

What may we learn from this as to our ability to do good?



LESSON XVI.

CHRIST'S ANSWER TO THE DISCIPLES OF JOHN THE BAPTIST.

Chapter xi, 1-30.

1. How had our Lord been engaged previous to the events recorded in this chapter?

For what purpose did he depart?

What is meant by, *commanding his twelve disciples?*

What is the difference between *teaching* and *preaching*?

2. Where was John?

What had he heard?

What did he do?

What are here meant by the works of Christ?

3. What question were they to ask?

What was the meaning of the question, *Art thou he that should come?*

4. What did Jesus say to them?

5. What had they seen and heard?

What had been predicted of the Messiah? (Isa. xxxv, 4-6.)

How then did these miracles answer John's question?

6. Whom did Jesus say was blessed?

What is the meaning of this? (Blessed is he who is not stumbled by my humble character and doctrines—who does not distrust or reject me.)

7. What question did Jesus ask as they departed?

By what other question did he answer it?

What is here meant by, *a reed shaken with the wind*? (A fickle, wavering man.)

8. What did he again ask?

What did he say of those that wear soft clothing?

What is meant by, *soft raiment*?

What by a man clothed in it? (A man of feeble and effeminate character.)

What is meant by, *they that wear soft clothing are in king's houses*?

How was John clothed?

What was his character?

9. What question did he once more ask?

What did he then say?

What is a *prophet*?

What is meant by, *more than a prophet*? (Superior to any preceding prophet.)

10. What does our Lord then say of John?

Where is this written? (Mal. iii, 1.)

Before whom had John been sent?

11. What further does he say of John?

Who is greater than he?

Can you mention any reason why John was greater than all the preceding prophets?

Who is meant by, *the least in the kingdom of heaven*?
In what sense is he greater than John?

12. What had happened since the days of John?

What is the meaning of this? (The meaning seems to be, that from the commencement of the preaching of John the Baptist, until the present time, great multitudes had come with the utmost zeal and ardor, desiring to be received into the kingdom of the Messiah.)

13. What had all the prophets done?

What is meant by, *the prophets and the law*? (The Old Testament Scriptures.)

What is meant by, *prophesied until John*? (The writers of the Old Testament foretold of Christ, but John saw him.)

14. Who does he say John was?

What is meant by, *if ye will receive it*? (If ye are willing to believe it.)

What is meant by, *this is Elias which was for to come*? (This is Elijah, the person whom Malachi, Chap. iv, 5, 6, describes under that name, as to be sent before the coming of the day of the Lord. From this prophecy the Jews were expecting the reappearance of the Prophet Elijah.)

15. How does he enforce what he has just said?

What does this mean? (It was the mode of calling attention to things of a serious import.)

16, 17. What question did Jesus now ask?
How did he answer it?

What is the import of this? (The signification of the figure is, that the people of that generation were like wayward children, whom nothing would please; if their fellows piped to them in imitation of musicians on festive occasions, they would not dance, and if they sang mournful songs in imitation of mourners at funerals, they would not lament.)

18, 19. How does our Lord apply his illustration?

What is the meaning of this? (They were alike displeased with the austere virtues and stern demeanor of John the Baptist, and with the mild and gentle character of the Saviour.)

What is meant by, *neither eating nor drinking*?

What by, *he hath a devil*?

What by, *the Son of Man came eating and drinking*?

What by, *wisdom is justified of her children*? (The truly wise would appreciate the wisdom of the course pursued by John and by the Saviour.)

20. What did he now begin to do?

Why did he do this?

What is the meaning of *upbraid*?

What is here meant by, *mighty works*?

What is meant by, *repented not*?

What mighty works of Christ have we seen done?

What will be the consequence if we do not repent?

21. What woe did he pronounce?

What is the meaning of *woe unto thee*?

Where were these cities situated? (Upon the Sea of Galilee.)

What has become of these cities? (Scarcely a trace of them remains.)

What had happened to Tyre and Sidon? (From being wealthy and prosperous cities, they had sunk into insignificance.)

What is meant by, *would have repented in sackcloth and ashes*? (In the bitterest grief.)

Can we learn any lesson from this passage?

22. What does he say of them?

What is the meaning of *more tolerable*?

23. What does he say of Capernaum?

What is meant by, *exalted unto heaven*?

What is meant by, *brought down to hell*?

24. What further does he say?

What is the meaning of this?

What ought we to learn in reference to our religious privileges?

25, 26. What remarkable saying did Jesus utter at this time?

What is meant by, *that thou hast hid*? (Hast permitted to be hidden.)

What is meant by, *these things*? (The truths relating to the Gospel dispensation.)

Who are meant by, *the wise and prudent*? (Those noted for their worldly wisdom.)

What is meant by, *revealed them unto babes*? (Made them known to persons of humble character and station?)

What by, *so it seemed good in thy sight*?)

27. What does he say had been delivered to him?

Who only knew the Son?

Who the Father?

What is meant by, *all things are delivered unto me*?

What by, *no man knoweth the Son but the Father*?

What by, *neither knoweth any man the Father save the Son*?

What by, *he to whomsoever the Son will reveal him*?

28. What beautiful invitation does he now give?

What is meant by, *Come unto me*?

What by, *weary and heavy laden*?

What by, *I will give you rest*?

Have you accepted this invitation?

29. What did he enjoin upon them?

What does he say of himself?

What should they find?

What is here meant by, *his yoke*?

What by, *learn of me*?

What by, *I am meek and lowly in heart*?

What by, *finding rest unto your souls*?

30. What does Christ say of his yoke and burden?

What is the meaning of this?

Have you ever sought to bear this yoke and burden?



LESSON XVII.

APPROPRIATE WORK FOR THE SABBATH.

Chapter xii, 1-21.

1. ON what day did our Lord and his disciples pass through a field of corn?

In what state were his disciples at this time?

What did they begin to do?

What is here meant by, *at that time*? (At a certain time; the phrase does not denote the regular order of time.)

Was the plucking of ears of corn to eat unlawful, according to the Jewish law? (It was not, as will be seen by reading Deut. xxxiii, 25.)

Of what sin did the Pharisees esteem the disciples guilty? (They professed to call it servile and unnecessary work, which Moses had forbidden on the Sabbath. Exod. xx, 10.)

Which of our days answers to the Jewish Sabbath?

What is meant by, *an hungered*?

What by, *corn*? (Barley or wheat.)

2. What did the Pharisees say when they saw it?

Why did they complain to Jesus and not reprimand the disciples?

3. What did our Lord say to them?

Who was *David*?

Where is the account of the act referred to recorded?
(1 Sam. xxi, 4-6.)

4. What had David done?

What is here meant by, *the house of God*?

What by, *shew bread*? (The twelve loaves placed every Sabbath-day upon the golden table in the sanctuary; the priests only being allowed to eat them. Exod. xxv, 30.)

What was the application of this illustration to the case in hand? (The priest had allowed David and his men when hungry, and no other food was to be had, to break the letter of the Mosaic law, and they, the Pharisees, found no fault with it. Necessity knew no law. So the *necessity* of the disciples justified them in doing on the Sabbath what would have been otherwise unlawful.)

5. What further did he say in illustration of this subject?

What is the meaning of this? (The priests in the temple were obliged to offer two lambs for a burnt-offering every Sabbath-day. This rendered it necessary that they should perform servile work, which under any other circumstances would be a profanation of the Sabbath.)

6. Who did he say was in that place?

To whom did he refer in this expression?

What was its application to the subject? (If the temple-service be an excuse for the priests in such cases, my service must equally excuse my disciples for plucking the ears of corn on the Sabbath. A plain assumption of divinity; for how could our Saviour be greater than the temple which was dedicated to Jehovah, except he were the Lord of the temple, whose coming was foretold in Mal. iii, 1?)

7. To what scripture does our Lord refer?
What effect would an understanding of it have had upon them?

Where is this scripture written? (Hos. vi, 6.)

What is the import of the passage?

What is meant by, *ye would not have condemned the guiltless?*

8. Of what does he say the Son of Man is Lord?

What is the meaning of this? (The Saviour seems to place his defense of the act of the disciples in traveling and gathering food on the Sabbath, on the ground of a dispensation from the usual obligations of the day made on his authority, as the Messiah.)

9. Where did he go from thence?

10. Who was present on this occasion?

What question did they ask our Lord?

Why did they ask this question?

What is meant by a *withered hand*?

What is meant by, is it *lawful* to heal on the Sabbath day?

What is meant by, that they might *accuse him*?

11. What question did Jesus ask them in return?

12. How does the Lord apply the illustration?

What does he then say?

What is the application of the question, *how much then is a man better than a sheep?*

13. What did he then say to the man?

What did the man do?

What followed?

How *could* the man stretch forth his withered hand?

What may we learn from his obedience in what seemed well-nigh an impossibility?

What results always follow implicit obedience to the divine commands?

14. What did the Pharisees do?

What is meant by, *held a council?*

What by, *how they might destroy him?*

15. Was this purpose known to Jesus?

What did he do?

Who followed him?

What acts of mercy did he perform for them?

How did Jesus know of the intentions of the Pharisees?

What is meant by, *he healed them all?*

16. What charge did he enjoin upon them?

17. The words of what prophet were now fulfilled?

18. How had he spoken?

Where is this written? (Isa. xlii, 1-4.)

What is meant by, *I will put my Spirit upon him?*

What is meant by, *he shall show judgment to the Gentiles?*
(Reveal the truth to the Gentiles as well as Jews.)

19. What further is said of him?

What is meant by, *he shall not strive?* (Be contentious.)

What is meant by, *nor cry?*

20. How is his character still further portrayed?

What is the meaning of the expression, *a bruised reed he shall not break?* (He shall be so gentle as not to offend the weakest and most tender. A bruised reed is an emblem of one oppressed under sorrow of spirits.)

What is referred to by the words, the *smoking flax?* (The flaxen wick of a lamp when expiring—significant of helplessness.)

What is meant by, *till he send forth judgment unto victory?* (Till the truth which he proclaims is victorious.)

21. Who shall trust him?

What is meant by, *in his name* shall the Gentiles trust?



LESSON XVIII.

THE SIN AGAINST THE HOLY GHOST—UNBELIEF
REBUKED.

Chapter xii, 22-50.

22. Who was brought unto Jesus?

How thoroughly did Jesus heal him?

23. How were the people affected?

What did they say?

What did they mean by this question? (Is not this the expected Messiah?)

24. What did the Pharisees say?

What is signified by the expression, *this fellow?*

What is meant by, *but by Beelzebub?* (He is in confederacy with Satan.)

25. What did Jesus know?

What did he say to them?

What is the force of the Saviour's answer? (That it is absurd to suppose that Satan will act against himself, by casting out his own subjects who possess the minds and bodies of men.)

26. How does he apply his figure?

27. How does he still further pursue the subject?

What did he say their children should be?

What is meant by the question, *by whom do your children cast them out?* (By whom do your own disciples, persons of your own party? This does not assert that any Jews really did cast out devils, but that they attempted it, and were reputed to do it. The argument is, if I cast out demons by the aid of Satan, your followers and disciples must also be in the same confederacy, and be also condemned by your judgment of me.)

28. What does he say of himself?

What is meant by, *the Spirit of God?*

What by, *the kingdom of God has come unto you?*

29. What additional illustration does our Lord present?

How does this apply to the subject they were considering? (To expel evil spirits from the places where they had established themselves, evinces a power stronger than that which those spirits ordinarily obeyed, therefore my power must be divine, as I am able to cast out the ministers of Satan.)

30. What general principle does our Lord now lay down?

What is implied in this verse?

31. What did he say should be forgiven to men?

What should not be forgiven?

What is *blasphemy*?

What had been the sin of the Pharisees? (They had maliciously and stubbornly ascribed to Satan the work of Jesus, which they well knew could only be performed by divine power.)

What is the sin referred to in this verse usually called?

What then may be considered the sin against the Holy Ghost? (Attributing to the devil what is manifestly the work of the Spirit of God; or perhaps, a deliberate, willful, and persistent resistance of the Holy Spirit in our hearts.)

Need penitent persons, then, fear that they have committed this sin?

32. What further does he say of sins that may be pardoned?

What of a word against the Holy Ghost?

What is meant by, *a word against the Son of Man*? (In his human nature; his lowly birth and humble condition offering some occasion for mistaking his true character.)

What is meant by, *speaketh against the Holy Spirit*? (Against the divine power, which could not be mistaken, as exhibited in miraculous acts.)

33. What other principles does our Lord here lay down?

What does this mean? (They attributed the Saviour's acts in healing the sick and relieving the suffering to a wicked influence—this was making a bad tree produce good fruit; while his good acts proved that they came from a good cause.)

34. What severe denunciation did he pronounce upon them?

Out of what does the mouth speak?

Why does he call them *vipers*?

What is the meaning of, *out of the abundance of the heart the mouth speaketh?*

35. What does he say of the good man?
What of the evil?

36. What solemn truth does he then utter?

What is meant by, *every idle word?*

What by, *the day of judgment?*

What ought we to learn from this?

37. What consequence should turn upon
their words?

What is the meaning of *justified?*

What is the meaning of *condemned?*

What is the force of the verse?

38. What did certain of the Scribes and
Pharisees ask him?

What is here meant by a *sign*? (A sign from heaven—
some stupendous miracle, to prove his divine mission.)

39. What answer did Jesus give them?

Who is meant by *Jonas*?

In what sense was he a *sign*? (As the prophetic office
of Jonah was confirmed to the Ninevites, by his mi-
raculous deliverance, on the third day, from the belly
of the fish; so the divine authority of Christ should
be confirmed to the Jews by his resurrection on the
third day.)

40. What does he say of this sign?

Where is this event in Jonah's history recorded?

When was the Son of Man three days and three nights
in the heart of the earth?

41. What does he say of the men of Nine-
veh?

Why would they do this?

Who was present there ?

What is meant by, *shall rise in judgment* ?

What by, *condemn it* ?

Who is referred to as one *greater than Jonah* ?

42. What did he say of the queen of the south ?

What had she done ?

Who was there ?

Who was the *queen of the south* ? (The queen of Sheba, 1 Kings x, 1, a country some suppose to have laid south of Judea, others that it was on the borders of the Red Sea, in Arabia Felix.)

What is here meant by, *the uttermost parts of the earth* ?

43. What occurs when the unclean spirit is gone out ?

What is meant by an *unclean spirit* ?

What, by *dry places* ? (Desert places. It was a common notion that evil spirits had their haunts in desolate places.)

44. What did the man then say and do ?

How does he find it ?

45. What does he then do ?

What is said of his last state ?

How does he apply the whole to his hearers ?

What is the meaning of the last three verses ? (The Jews thought that barren places were inhabited by demons, who occupied them when not engaged in tormenting men. Our Lord adopts their prejudices to illustrate the truth that resisting conviction of sin, and treating divine things with indifference will be followed by increased hardness of heart. They had, in a measure, repented under John the Baptist, but had relapsed and become harder and more corrupt than before.)

46. Who stood without while he was talking?

What did they desire?

Who are meant by, *his mother and brethren*?

What by, *stood without*?

47. What did one say to Jesus?

48. How did Jesus answer?

49. What did he then do?

Did our Lord intend any disrespect to his mother?

50. What did he further say?

What is the meaning of this?

Does this Scripture give any countenance to the Roman Catholic notion of the divine character of the mother of Jesus?

Why must it be blessed to do the will of God?



LESSON XIX.

THE PARABLE OF THE SOWER.

Chapter xiii, 1-30.

1. WHERE did Jesus go on the same day?

What is meant by, *the same day*?

What sea is referred to?

Why did he *sit* while he taught?

2. Who came to him?

What was he forced to do?

Where did the multitude remain?

3. How did he speak to them ?

How did he commence a parable ?

What is a parable ? (A short narrative of some event or fact, real or imaginary, in which some important doctrine, moral or religious, is taught.)

Who is meant by a *sower* ?

4. Where did some seeds fall ?

What became of them ?

What is meant by the way-side ?

5. Where did other seeds fall ?

What happened to them ?

6. How were they affected by the sun ?

What finally happened to them ?

7. Where besides did seeds fall ?

What fate befell them ?

What is meant by the thorns *choking* the seeds ?

8. Where did others fall ?

What did they bring forth ?

What is meant by, a *hundred fold* ?

9. How does he enforce this parable ?

What is the meaning of this expression ?

10. What question did his disciples ask him ?

11. How did he answer them ?

What is meant by, *it is given unto you to know* ?

What is meant by, *the mysteries of the kingdom of heaven* ?
(The Gospel of Christ—many of the truths of which are beyond the power of human reason to discover, and which are only known from revelation.)

What is meant by, *to them it is not given* ?

12. What general principle does he lay down ?

What is the meaning of this? (Whosoever makes a proper use of the means and talents afforded to him, will receive abundance of grace and assistance; but whosoever does not make this profitable use of them, these opportunities and advantages shall be withdrawn from him?)

13. Why does he say he used parables?

What is signified by these words?

14, 15. What prophecy was thus fulfilled? What had befallen the people?

Where is this scripture recorded? (Isa. vi, 9.)

What is the application of the fourteenth verse?

What is meant by, *their heart is waxed gross*? (Their mind is gross and stupefied.)

What is meant by, *lest at any time*? (Equivalent to, so that they do not see.)

Was this blindness and stupidity willful?

16. What blessing does he pronounce upon them?

17. What had prophets and righteous men desired to see?

Who are here meant by *prophets and righteous men*?

What is meant by, *those things which ye see*?

18. To what does he then recall their attention?

19. How does he describe the person who received seed by the way-side?

What is meant by, *the word of the kingdom*?

What by, *understandeth it not*?

Who by, *the wicked one*?

What by, *catching away that which was sown*?

20. What does he say of the stony-place hearer?

21. What happens to him?

What effect has tribulation and persecution upon him?

What is meant by, *he hath no root in himself?* (Does not permit the Gospel to sink deep into his heart.)

What by, *dureth for a while?*

What by, *is offended?*

22. What does he say of him that received seed among thorns?

What is here meant by *thorns?*

What is meant by, *the deceitfulness of riches?*

What is meant by, *choke the word?*

23. What is said of him that received seed into the good ground?

What is meant by, *understandeth it?*

What kind of *fruit* is referred to here?

What is meant by, *a hundred fold, &c.?*

Into what soil does the seed fall in your heart?

What fruit are you producing?

24. What other parable did he put forth?

25. What happened while men slept?

26. What appeared when the blade sprung up?

27. What did the servants of the householder say?

28. What answer did he give them?

What did the servants propose to do?

29. What did the householder say in return?

30. What should they do?

What would he say in harvest-time?

What is the signification of this parable?

LESSON XX.

THE PARABLE OF THE SOWER EXPLAINED.

Chapter xiii, 31-58.

31. WHAT other parable did our Lord put forth?

32. What is said of this seed?

What is meant by its being the *least of all seeds*? (It was the smallest seed producing a tree, in eastern countries.)

In what sense is the kingdom of heaven like to the mustard-seed? (In its wonderful growth from small beginnings.)

33. What is the parable of the leaven?

What is *leaven*?

What is meant by, *three measures of meal*?

What is the application of this parable?

34. How did Jesus speak these things?

What is meant by, *without a parable spake he not unto them*? (He did not address the multitude at this time without one.)

35. What prophecy was thus fulfilled?

Where is this scripture written? (Psa. lxxviii, 2.)

What is here meant by, *that it might be fulfilled*? (So that was fulfilled; or, the words of the prophet might be fitly applied in this case.)

36. What did Jesus then do?

Where did he go?

What request did the disciples make to him?

37. How did he commence his explanation?

38. What is the field?

Who are represented by the good seed?

Who are the tares?

What is meant by, *the field is the world*?

Who are meant by, *the children of the kingdom*?

Who by, *the children of the wicked one*?

39. Who is the enemy?

When is the harvest?

Who are the reapers?

Who is the *devil*?

What is meant by, *the end of the world*?

Who are the *angels*?

40. What becomes of the tares?

What should this be like?

41. Whom would the Son of Man send forth?

What would they do?

Who is meant by, the *Son of Man*?

By what power would he do this?

What is meant by, *his kingdom*?

What by, *all things that offend*? (All who by false doctrine or wicked lives cause others to fall off from their profession of Christianity.)

What by, *them which do iniquity*?

42. Where should they be cast?

What should be the character of their sufferings?

What is here meant by, *a furnace of fire*?

What is signified by the words, *wailing and gnashing of teeth*?

Would our Saviour give us too strong representations of the woes of the lost?

What ought we to learn from this solemn verse?

How may we know whether we are classed with the wheat or tares?

43. What is said of the righteous?

How does he enforce the parable?

Who are meant by the *righteous*?

What is said in Daniel xii, 3?

What is meant by, *shall shine forth as the sun*?

What by, *in the kingdom of their Father*?

44. To what does he again liken the kingdom of heaven?

How is the man affected when he finds it?

What is here meant by, *he hideth*?

What seems to be the meaning of *treasure* here? (Some rich mine or ore, and not treasure of money.)

How does this account for his buying the field?

What is it the design of this parable to teach?

How do you regard religion?

What sacrifices ought you to be willing to make for it?

45. To what does he again liken the kingdom of heaven?

Who is meant by, a *merchant-man*?

What are *pearls*?

46. When he has discovered a pearl of great price, what does he do?

What is the application of this parable?

47. What parable does he again put forth?

What is here implied by, *every kind*?

48. What was done with the net?

What with its contents?

49. How does the Lord apply the parable?

50. What shall be done with the wicked?
What should be the character of their sufferings?

51. What question did Jesus ask the disciples?

What was their answer?

Should you think any one could mistake our Lord's teachings in this chapter?

What must we infer in reference to the wicked, in another life?

52. What did he further say to them?

Who is here meant by, *Scribe*?

What by, *instructed unto the kingdom of heaven*?

What by, *bringing forth things new and old*?

What was the application of this parable to the disciples?

To whom may it now apply?

53. What did the Saviour do at the close of his discourse?

54. Into what country did he come?

What did he then do?

How were the people affected?

What question did they ask?

What is meant by, *his own country*?

What was implied in the questions they ask?

55, 56. What further questions did they ask?

What is the meaning of these verses?

What of the expression, *Whence has this man all these things*?

57. How were they affected toward him?

What did Jesus say to them?

What is the meaning of *offended*?

What was implied in our Lord's answer?

58. Why did he not do many mighty works there?

What are meant by, *mighty works*?

How would their unbelief hinder the works of Christ?

Will our unbelief have the same effect?



LESSON XXI.

DEATH OF JOHN THE BAPTIST—FEEDING THE
MULTITUDE—WALKING UPON THE SEA.

Chapter xiv, 1-36.

1. WHO now heard of the fame of Jesus?

What Herod was this? (Herod Antipas, son of Herod the Great.)

What was a *tetrarch*? (It properly signifies one who rules over the fourth part of a country, but the dominions of Herod the Great were divided between his three sons, Archelaus, Antipas, and Philip; so that the word *tetrarch* had a general meaning, of a *sovereign* subject to some superior sovereign, as a king or emperor.)

2. What did he say to his servants?

Why did he think he was John the Baptist?

What is here meant by, *mighty works*?

3. What had Herod done to John?

For whose sake had he done this?

What is here meant by, *laid hold on John*?

Who was Herodias? (She was grand-daughter to Herod the Great, being the daughter of his son Aristobulus, and therefore niece of Philip and Antipas. Antipas visiting Philip, so much admired his brother's wife that he offered to marry her, if she would leave her husband, and she consented provided he obtained a divorce from his own wife. This was the crime which John the Baptist so boldly denounced.)

4. What had John said unto him?

5. Why did he not put him to death at once?

How did they esteem John?

Why should he stand in fear of the multitude about this matter?

What is here meant by a prophet?

6. What day was kept?

What did Herodias do?

What was the effect upon Herod?

What is meant by his birth-day being *kept*?

Who is meant by, danced before *them*?

Is there anything in the character or results of this performance of the daughter of Herodias that would encourage the exercise of public dancing?

7. How did Herod signify his satisfaction?

What induced him to make such a rash promise?

On what occasions are rash promises most frequently made?

8. From whom had she received instruction?

What request did she make?

What is a *charger*?

- Was it customary to present the head of a sentenced person in this way? (Princes of the East often required that the heads of those that were executed should be brought to them, both to be assured of the deed and to glut their feelings of revenge.)

What must have been the character of the mother and daughter?

9. How was the king affected?
Why did he order the execution?
What did he command?

Why was the king sorry, do you think? (Verse 5.)
Why should he be influenced by *them which sat with him*?

10. What did he do?
11. What was done with the head?

What enabled her to overcome the natural horror which every one feels at the sight of a mangled corpse?
What must be the character of the heart that exhibits such passions?

12. What did his disciples do?
To whom did they then come?

Whose disciples are referred to here?
What do they exhibit in this act?
Why did they come and tell Jesus?
Where should we go for comfort when we lose our friends?

13. What did Jesus do when he heard of this?
What did the people do?

How would this news of John be calculated to induce the Saviour to retire for a time from the dominion of Herod?
What is here meant by, *a desert place*?
What by, *on foot*? (By land, as the sick, mentioned in the next verse, could not have walked.)

14. What did Jesus see?
How was he affected?

What did he do for them ?

15. Who came to him at even ?

What did they say ?

What time is here meant by *even* ? (The Jews had two evenings, the first of which began at three o'clock, and the second at sunset ; the first is referred to here.)

What is meant by, *the time is now past* ?

16. What answer did Jesus give them ?

17. What did they say to him ?

18. What did he command them to do ?

19. What direction did he give the multitude ?

What did he then do ?

What did the disciples do ?

What is meant by, *he blessed* ?

What by, *and brake* ?

20. How ample was the supply ?

How much was left ?

What is meant by, *were filled* ?

21. How many partook at this time ?

What is there about this miracle, placing its divine character beyond doubt ?

22. What did Jesus then command ?

What did he do with the multitude ?

What is meant by, *the other side* ?

23. When he had dismissed the multitude what did he do ?

What occurred in the evening ?

What may we learn from this event in Christ's life ?

24. Where was the ship?

How situated, and why?

25. When did Jesus go to them?

In what way?

When was the fourth watch? (From three to six o'clock in the morning.)

How could he walk on the sea?

26. Who saw him?

How were they affected?

What did they say and do?

What is meant by, *were troubled*?

What by, *it is a spirit*?

27. What did Jesus say to them?

28. How did Peter answer him?

29. What answer did Jesus give him?

What did Peter do?

30. What did he observe?

How was he affected?

What did he begin to do?

How did he cry out?

31. What did Jesus do?

What did he say to him?

What was the meaning of this question?

32. What occurred when they entered the ship?

33. What did the ship's company do?

What did they say?

What is meant by, *worshiped*?

What by, *Of a truth thou art the Son of God*?

How did the events of this morning assure them of this?

34. Where did they come ?

Where was this ? (It extended along nearly four miles on the west side of the lake. Capernaum and Tiberias were in this district.)

35. What did the men of the place do ?

What is meant by, *had knowledge of him* ?

Can we learn a lesson from their course ?

36. What did they beseech of him ?

What happened to them that touched him ?

Why did *touching* the Saviour's garment secure a cure ?



LESSON XXII.

TRADITIONS OF THE ELDERS.

Chapter xv, 1-20.

1. WHO came to Jesus ?

In what part of the country was our Lord at this time ?
(Chap. xiv, 34.)

Where was Jerusalem ?

What, probably, had drawn the Scribes and Pharisees at such a distance to see Jesus ? The fame of his miracles and wonderful teachings.)

2. What question did they ask him ?

What did his disciples do ?

What is meant by, *the tradition of the elders* ? (The Jews pretended that when Moses was on Mount Sinai he received two sets of laws, one of which he published in writing, and the other by word of mouth only. The

latter they say was handed down from father to son until it was recorded correctly in certain volumes called the Talmuds. These laws were numerous and trifling, like the one referred to in this verse, and many of them were opposed to the truth. The *elders* were the ancient doctors or teachers who inculcated these traditions.)

3. What did our Lord say to them in answer?

4. What had God commanded?

Where can this command be found? (Exod. xx, 12.)

Where the punishment of the one that curseth his parents? (Lev. xx, 9.)

What is meant by, *let him die the death*?

5, 6. What did they teach?

What had they done by this teaching?

What is here meant by, *it is a gift*? (That is, to God, consecrated to his service. The tradition authorized a son to withdraw from his parents, whatever they stood in need of from him, by going through such a form of consecrating it to God.)

What by, *whatsoever thou mightest be profited by me*? (Whatever I have by which you might be relieved, is consecrated to God.)

What by, *he shall be free*? (Shall be relieved from the obligation to honor and maintain them.)

How did this make the command of God of *none effect*?

7, 8. By what severe title did he address them?

From whose words did he quote?

What had Esaias said?

In what respect were they *hypocrites*?

Where is this prophecy? (Isa. xxix, 13.)

What is meant by, *well did Esaias prophesy of you*? (The words which Isaiah addressed to the hypocrites of his day are peculiarly applicable to you.)

What by, drawing nigh *with the mouth*?

What by, *honoring with their lips*?

What by, the *heart is far from me*?

Under what circumstances may we be guilty of the same sin?

9. What did he say of their worship?

What is here meant by, *in vain*?

What by, *doctrines*? (The duties of religion.)

What by, the *commandments of men*?

10. Whom did he call?

How did he commence his address?

11. What did he say did not defile a man?

What does defile a man?

To what does our Lord refer in this verse? (To the charge of legal pollution made in the second verse.)

What did the Pharisees teach? (That sin consisted mainly in the neglect of prescribed rites and in outward impurities.)

What does our Lord teach? (That moral and spiritual corruption and impurity is what they ought to be most anxious to shun.)

12. What did his disciples say to him?

What is meant by, *offended*?

13. What answer did Jesus make them?

What is implied in this answer? (Every religious doctrine which is not of God, will be rejected by him. These traditions were of human origin.)

14. What further did he say of them?

What would finally happen to them?

What is meant by, *let them alone*? (Regard them not.)

What by, they be *blind leaders of the blind*?

15. What request did Peter make?

16. What did Jesus say?

17, 18. How does our Lord again present the parable?

Can you give the distinction made in these verses?

What is meant by, *those things which proceed out of the mouth?*

What by, *come forth from the heart?*

19. What proceed from the heart?

What is meant by, *these sins proceeding from the heart?*

In whose heart are these sins found?

How may they be removed?

20. How do these things affect the man?

What does he say in reference to unwashed hands?



LESSON XXIII.

THE WOMAN OF CANAAN.

Chapter xv, 21-39.

21. WHERE did Jesus now go?

The coast of what sea was this? (Mediterranean.)

What account can you give of Tyre and Sidon? (Bible Scholar's Manual, page 117.)

22. Who came to him?

What did she say?

What is meant by the expression, *a woman of Canaan?* (The inhabitants of this tract of country were descendants of the Canaanites, and were not driven out by the Israelites.)

Why is she called a Syrophœnician woman in St. Mark's Gospel? (The Greeks called this coast Phœnicia, and the inland portions being partly inhabited by Syrians, the inhabitants were called Syrophœnicians.)

What is meant by, *have mercy on me*?

What by, *grievously vexed with a devil*?

23. How did Jesus regard her?

What did his disciples do?

What reason did they give?

Why, do you think, Jesus refused to listen to her petition at first?

Why were the disciples so much disturbed? (They perhaps feared that her cries would attract attention to themselves, and perhaps expose them to reproach or persecution.)

24. What answer did he give them?

What was implied in this? (I am not sent principally, or in the first place, &c. Our Saviour's ministry was confined almost entirely to the Jews, and the restriction of the first offer of the Gospel to them was not removed until the time of our Lord's ascension, when he sent his disciples forth into all the world.)

What is meant by, *the lost sheep of the house of Israel*?

25. What did the woman now do?

What is meant by, *worshiped him*?

26. What did Jesus say to her?

What is the meaning of this proverb? (The Jews called the Gentiles dogs because of their ignorance, idolatry, and impurity, and our Lord uses the word according to the common speech of that nation. The meaning is, the blessings of the Gospel are specially designed for the Jewish nation, not for foreigners.)

Why did our Lord seem to rebuff her?

What is the meaning of *meet*?

What is meant by, *children's bread*?

27. How did the woman answer him ?

What did she exhibit in this answer ?

What are we taught in reference to the love of a mother,
in this example ?

28. What did Jesus say to her ?

What occurred to the daughter ?

What is meant by, *great is thy faith ?*

What by, *was made whole ?*

29. Where did Jesus go from thence ?

What did he do ?

What is meant by, *sat down there ?*

30. Who came to him ?

Whom did they bring with them ?

What did they do with them ?

What was done for them ?

What is meant by, *they cast them down at Jesus' feet ?*

31. What was the effect of these miracles ?

What did they behold ?

What did they do ?

What is meant by, *they glorified the God of Israel ?*

32. Whom did Jesus call to him ?

What did he say to them ?

Does this mean that the multitude had been with him
three days *entirely without food ?*

33. What did the disciples say to him ?

34. What question did our Lord ask of
them ?

What was their answer ?

35. What command did he give ?

36. What did he then do?

What did the disciples do?

37. How far were the wants of the multitude supplied?

How much broken meat was taken up?

What is meant by, *broken meat*?

Can any idea be formed of the size of the basket? (The same word is used, when St. Paul is said to have been let down from the wall in a basket, Acts ix, 25. It must, therefore, have been of a large capacity.)

38. How many partook at this time?

39. What did he now do?

How, and whither did he go?

Where was *Magdala*? (It was a city, and probably a territory also, on the east side of the Sea of Galilee, and of the Jordan.)



LESSON XXIV.

THE PHARISEES AND SADDUCEES REBUKED—
CHRIST FORESHOWETH HIS DEATH.

Chapter xvi, 1-28.

1. WHO came to him?

For what purpose did they come?

What did they desire?

What is here meant by, *tempting*?

What by, a *sign from heaven*? (A miracle in proof of his being sent from God.)

2. How did he answer them?

3. To what other sign of the weather does he refer?

How does he apply these illustrations?

What is the meaning of our Lord's answer? (If they would pay the same careful attention to the predictions of the prophets compared with the character and miracles of Christ, which it had been necessary to exercise in regard to the weather, in order to learn that redness of the sky in the evening indicated pleasant weather, while in the morning it foretokened rain, they would be fully convinced that his teachings were divine.)

What is meant by, the *face of the sky*?

What by, the signs of the times?

4. What does he further say of them?

What sign only should be given?

What did he then do?

What is meant by, the *sign of the Prophet Jonas*?

5. Where did the disciples now come?

What had they forgotten?

What is meant by, the *other side*? (See Chap. xv, 39.)

What by, *forgotten to take bread*?

How were Jesus and the disciples supported during their labors in preaching the Gospel? (Luke viii, 3.)

6. What did Jesus say to them?

What is implied in this caution? (That they should beware of their doctrine.)

7. What did the disciples do?

What did they say?

What is meant by, *reasoned among themselves*?

Why did they think he referred to their act of forgetfulness?

8. Who knew their thoughts ?

What did he say to them ?

How did this reasoning exhibit their lack of faith ?

What is meant by, *Why reason ye among yourselves, because ye have brought no bread ?* (That is, why do ye assign such a reason for my admonition.)

9. What miracle does he call to their remembrance ?

10. Of what other does he remind them ?

What is the application of these miracles to the subject of their conversation ? (Since I can so easily supply the lack of provisions, how can you think I refer to this matter, when I warn you against the leaven of the Pharisees.)

11. What question does he ask of them ?

12. What did they now understand ?

How may we be injured by hearing false doctrine ?

13. Where did Jesus now come ?

What did he ask his disciples ?

Where was Cesarea Philippi, and what can you tell concerning it ? (Bible Scholar's Manual, page 95.)

Why does he call himself the Son of Man ?

14. What did they answer ?

Why should they think him to be John the Baptist, now that he was beheaded ?

Whom did they mean by *Elias* ?

Whom by *Jeremias* ?

Whom by one of the prophets ?

15. What did he again ask them ?

16. How did Simon Peter answer him ?

What is meant by, *thou art the Christ* ? (The promised Messiah.)

What by, the *Son of the living God* ?

17. What did Jesus say to him in answer?

What is meant by, *Bar-jona*? (The son of Jona.)

What by, *flesh and blood hath not revealed this unto thee*?

In what way had God revealed this truth to Peter?

18. What further did he say to him?

What is the meaning of this? (Thou art Peter, which means a *rock*. On *this* rock, that is, myself, or the truth which thou hast by divine grace confessed, I will build my Church.)

Who is the true foundation of the Church? (1 Cor. iii, 11.)

What is Christ's Church?

What is meant by, *the gates of hell shall not prevail against it*?

19. What would he give to him?

What power should he have?

What is here meant by, *the kingdom of heaven*? (The Gospel dispensation.)

What by, *the keys*? (A figurative expression signifying that Peter should be the first publicly to open the gates of this dispensation, as he did on the day of Pentecost, and to the Gentile Cornelius.)

What is signified by the power to *bind* and to *loose*? (The authority to exercise Church discipline. The apostles abolished and confirmed previous usages, forbidding circumcision and allowing purification to Paul, under the guidance of the Holy Spirit.)

20. What charge did he enjoin upon his disciples?

21. What did he begin to show them from this time?

What is meant by, *show his disciples*?

How did Jesus know this?

Could he have avoided it?

Why did he thus suffer?

How should this affect us?

22. What did Peter do?

What did he say to him?

What is meant by, *took him*? (Drew him aside, or took him by the hand.)

What by, *began to rebuke him*? (To chide and remonstrate with him.)

What by, *this shall not be unto thee*? (Rather, may not this happen unto thee.)

What idea does this verse give of the character of Peter?

23. What answer did he make Peter?

What did he mean by calling him *Satan*? (The term means, adversary or obstructor.)

What by, *thou art an offense*? (A stumbling-block, an impediment.)

What by, *thou savorest not the things that be of God*? (Thou dost not relish or approve the divine plan, but art looking for the gratification of a worldly ambition.)

24. What did Jesus then say to his disciples?

What is here meant by, *come after me*? (Follow me, be my disciple.)

What by, *denying himself and taking up his cross*?

25. What does he further say in reference to this?

What is it to lose one's life for Christ's sake?

What is the meaning of this?

Have any done thus?

26. What solemn question does he ask?

In what other form does he put it?

What is it to *lose a soul*?

Why would the gain of the world be no compensation?

Can you think of anything of sufficient value, that could be given in exchange for the soul?

How may the soul be saved?

Have you secured this salvation?

In what way do many lose the soul?

27. Who, did he say, should come?

How should he come?

What would he then do?

What is meant by, *the glory of his Father*?

What by, *with his angels*?

What is the meaning of *reward* here?

What of, *according to his works*?

Can we form an idea, then, what our judgment would be?

What great day is referred to in this verse?

28. What did he then say?

What is meant by, *shall not taste of death*?

What by, *till they see the Son of Man coming in his kingdom*? (The open establishment and extension of his kingdom. At this time Jesus had not publicly announced his Messiahship. Others think he refers to the sublime scene of the transfiguration, which took place in a week after this.)

LESSON XXV.

THE TRANSFIGURATION.

Chapter xvii, 1-27.

1. WHOM did Jesus take with him?

Where did he go?

How long after the preceding events does Luke say the transfiguration happened? (Luke ix, 28.)

How do you reconcile the two accounts? (He includes the day from which the reckoning was made and the day on which the event happened, while Matthew only mentions the intervening days.)

Why were three, and only three of the apostles taken on this occasion? (Three witnesses were all that the law required to substantiate a fact, and more might have occasioned confusion upon this sublime and solemn occasion.)

What mountain is this supposed to have been? (Mount Tabor.)

What is meant by, *a part*?

On what other occasions were these three disciples selected?

2. What then occurred?

What is said of his face and of his raiment?

What is meant by, *was transfigured*?

What by, his face did *shine as the sun*?

What by, his raiment *was white as the light*?

3. Who appeared unto them?

How were they engaged?

What is meant by, *appeared unto them*?

Who were Moses and Elias?

Can you give any account of their deaths?

How could they now appear?

What proof does this afford of a resurrection?

4. What did Peter say to Jesus?

What did he mean by the expression, *it is good for us to be here*?

What are *tabernacles*?

Why did he propose to have these?

5. What occurred while he was speaking?

What came out of the cloud?

What did the voice say?

What is meant by, a *bright cloud overshadowed them*? (The Shekinah, or cloud of glory, in which God often appeared to the Jews, was spread or diffused over them.)

What is implied in the words, *hear ye him*? (It was a divine announcement of the authority of Christ. Ye have heretofore obeyed Moses and the prophets, but now ye are to obey him who is my Son.)

6. How were the disciples affected?

Why should this voice so overwhelm them?

Why do men dread the presence of God?

Shall we ever hear him speak?

7. What did Jesus do to them?

What did he say?

8. What did they observe when they lifted up their eyes?

9. As they came down what did Jesus enjoin upon them?

Until what event had happened?

Why did he desire them to keep this great event a secret?

Why should it be told after his resurrection?

10. What question did his disciples ask him?

Why did they ask this question? (They had become satisfied that he was the Messiah, and they knew not how to reconcile this with the general expectation that Elijah must first arise from the dead to precede Christ.)

11. How did Jesus answer them?

What is meant by, *restore all things*?

12. What further does he say in reference to Elias?

What of the Son of Man?

What did he mean by the expression, *and they knew him not*?

What by, *they have done unto him whatsoever they listed*?

Did our Lord *suffer of them*?

13. What did the disciples now understand?

How did this answer of Jesus satisfy their inquiry?

14. What happened when they came to the multitude?

15. What did the man say?

How did his disease afflict him?

What is a lunatic?

What is meant by, *sore vexed*?

16. To whom had he previously brought him?

What did he say of them?

17. What did Jesus say?

What did he command the man to do?

To whom are the words of the verse addressed?

What is the meaning of the verse?

18. What did Jesus then do?

What was the final result?

What is meant by, *rebuked*?

Was it a spirit or a disease that *departed out of him*?

19. What question did the disciples now ask him?

20. What did Jesus say was the cause?
What does he say of the power of faith?

What is meant by, *unbelief*?

What by, *faith as a grain of mustard-seed*?

What is signified by the removing of a mountain?

What is meant by, *nothing shall be impossible unto you*?
(Nothing required in the discharge of your office.)

What should you think to be the general application of
the teaching of this verse?

21. What does he say in reference to the
case of healing?

What is the meaning of this?

What is meant by, *this kind*?

22. Where did they now abide?

What did Jesus say to them?

What is meant by, *be betrayed into the hands of men*?

23. What should they do to him?

What should then occur?

How were the disciples affected?

24. What happened when they reached
Capernaum?

What question did they ask him?

Who are meant by, *they that received tribute money*?

What tribute was this probably? (The sacred tribute
of a half shekel, which every male Jew above twenty
years of age paid for the service of the temple.)

25. What did he answer?

What did Jesus do when he came into the
house?

What question did he ask Peter?

What is meant by, *prevented him*? (Anticipated him,
that is, Jesus spake first.)

What is implied in the questions he asks? (If earthly kings do not receive tribute from their children, then am I, the Son of God, excused by their custom from this tax, as it is a tribute for the service of my Father, amounting to a solemn assumption of divinity.)

26. What answer did Peter give?

What did our Lord then say?

27. What did he bid him do?

What should be found in the fish?

What should be done with it?

What is the meaning of *lest we should offend them*? (Lest they should esteem us unfaithful and disobedient to the Mosaic requirements.)

What rendered this an undoubted miracle?

Who only could work such a miracle?

LESSON XXVI.

THE DISCIPLES INSTRUCTED BY CHRIST.

Chapter xviii, 1-20.

1. Who came to Jesus at this time?

What question did they ask him?

What time is here referred to? (Immediately after the events related at the close of the preceding chapter.)

What is here meant by, the *kingdom of heaven*?

What were the ideas of the disciples in reference to Christ's kingdom?

2. Whom did Jesus call to him?

What did he do with the child?

3. What did he then say to them?

What is meant by, *converted*?

In what respect were they to *become as little children*?

What is meant by, *shall not enter into the kingdom of heaven*?

4. How does our Lord then directly answer the question of the disciples?

What is meant by, *is greatest in the kingdom of heaven*?

5. What does he say in reference to receiving one little child?

Who is meant by, *one such little child*?

May it also refer literally to little children?

What is meant by, *receiving them in Christ's name*?

What is the meaning of, *receiveth me*?

6. What is said in reference to the person who should offend one of these?

What is meant by, *offend*? (Give them an occasion to fall into sin.)

Is it a fearful sin to entice a child of God away from his duty?

What is meant by the expression, *it were better for him if a millstone were hanged about his neck, &c.*?

7. What does our Lord pronounce?

What further does he say upon the subject?

What are here meant by, *offenses*? (Occasions of sin.)

What is implied in the expression, *woe unto the world*?
(It is an expression of sorrow and concern.)

What is meant by, *it must needs be that offenses come*?

What is implied in the words, *woe to that man by whom the offense cometh*?

8, 9. What should be done if the hand and foot offend?

What reason is given for this?

What is said in reference to the eye?

What is meant by, the hand or foot offending? (A besetting sin that seems to cleave as closely and become as much a part of us as our hand or foot.)

What is the meaning then of the verses? (We are to cut off all occasions that may betray us into sin, and to mortify our darling passions, though as dear to us as our right eye.)

What is meant by, *halt or maimed*?

What by, being cast into *everlasting fire*?

What important lesson ought we to derive from this scripture?

10. What further direction is given in reference to Christ's little ones?

What does he say of their angels?

What is the meaning of, *take heed*?

What of, *despising one of these little ones*?

What of, *their angels do always behold the face of my Father*? (Their spirits when released from the body are admitted to the immediate presence of God forever.)

Do you see here any proof of the immortality of the human soul?

Are we not here presented with powerful motives to labor for the salvation of the young?

Does this passage of scripture give any real countenance to the superstitious idea of special guardian angels?

11. For what purpose had the Son of Man come?

What is meant by, *that which was lost*?

12, 13. Repeat the beautiful parable of the lost sheep?

What is meant by, *how think ye*?

14. How does he apply the parable?

What is meant by, *it is not the will of your Father?*

What by, *that one of these little ones should perish?*

15. What should be done when a brother trespasses?

What is said if he hear the message?

Who is meant by, *thy brother?*

What is meant by, *trespass?*

What by, *if he shall hear thee?*

What by, *thou hast gained thy brother?*

16. What should be done if he do not hear?

What is meant by, *every word may be established?*

17. If this fails, what is to be done?

What after this?

What is meant by, *the Church?*

What by, *a heathen man and a publican?* (Let him be put out of the Church, and, be avoided as the Jews avoided the heathen, and the Roman tax-gatherers.)

18. What does he say of the authority of the Church?

What is the meaning of this? (This is addressed to the apostles who were inspired of the Holy Ghost, and it means that God will ratify the decisions which they should make in organizing and disciplining the early Church.)

What is meant by, *to bind?*

What by, *loose on earth?*

19. What encouragement does he give to united prayer?

What is meant by, *if two of you shall agree on earth?*

What by, *as touching anything?*

What by, *it shall be done for them?*

Why does our Lord thus encourage social prayer?

20. What does he say in reference to meeting for religious purposes?

What is meant by, *gathered together in my name?*

What by, *there am I in the midst of them?*

What should we learn from the last two verses?

LESSON XXVII.

FORGIVENESS AND BROTHERLY LOVE.

Chapter xviii, 21-35.

21. WHAT question did Peter ask our Lord?

What is here meant by, *sin against me?*

What is denoted by the words, *seven times?* (It is a Hebrew phrase denoting very often.)

22. How did Jesus answer him?

What is implied in this answer? (Not only that thou art to forgive him often but always, seventy times seven in the Hebrew phrase, meaning an indefinite number of times—always.)

23. To what does he say the kingdom of heaven is likened?

What is meant by, *the kingdom of heaven is likened?* (The manner of God's dealing with men is after this wise.)

What by, *would take account of his servants?*

24. Who was first brought to him?

How much was a *talent?*

25. How could this man pay?

What did his Lord command to be done ?

Was it customary to sell debtors to meet the claims of creditors ? (2 Kings iv, 1 ; Lev. xxv, 39, 47.)

26. What did the servant do ?

What did he say ?

What is here meant by, *worshipped him* ?

What by, *have patience with me* ?

27. How was the Lord affected by this ?

What did he do ?

What is meant by, *loosed him* ?

28. Whom did this servant find as he went out ?

What did he do to him ?

What did he say ?

What was the value of a *hundred pence* ? (About fifteen dollars.)

29. What did his fellow servant do ?

What did he say to him ?

30. Did he yield to these entreaties ?

What did he do with him ?

31. What did his fellow servants do when they saw this ?

32. What did the Lord do ?

What did he say to him ?

33. What question did he ask him ?

34. How was the Lord affected ?

What did he do with him ?

Who are meant by *tormentors* ?

35. How does Jesus apply this parable ?

What is meant by, *from your hearts* ?

In what sense do we *owe* God?

How are sinners like the servant that "had not to pay?"

How is this a reason for our forgiving others?

How should you suppose from this parable, God regards an unforgiving spirit?

Have you reason to believe that God has forgiven your sins?

If you have not, how may you secure this blessing?

Ought you not to seek it *now*?



LESSON XXVIII.

LITTLE CHILDREN BLESSED — THE RICH YOUNG
MAN WHO CAME TO JESUS.

Chapter xix, 1-30.

1. WHERE did Jesus now go?

Whither did he come?

What sayings are referred to in this verse?

2. Who followed him?

What did he do for them?

3. Who now came to him?

For what purpose?

What question did they ask him?

What is the meaning of, *tempting him*?

What is meant by, *is it lawful*?

4-6. What answer did he give them?

What should you think is the import of our Lord's answer?

7. What other question did they propose ?

Where is this recorded ? (Deut. xxiv, 1.)

8. How did our Lord answer this question ?

What is the meaning of this ? (On account of the perverseness of the Jews, and to prevent worse consequences, Moses had permitted or tolerated it, but this was contrary to the original law.)

9. How does our Lord restate the law ?

10. What do the disciples say to this ?

What does this mean ? (Such had been their habit of considering it right to turn away wives for small causes, that they now esteemed Christ's strict law as burdensome.)

11. What does Jesus answer ?

What is the force of this ? (All men would not think it inexpedient to marry, and it would not be well for them to live singly.)

12. What is the meaning of this verse ?

(That it is sometimes commendable where the cause of Christ seems to demand it, and providence indicates its expediency, to live singly in order to promote the glory of God.)

13. Who were brought unto him ?

For what purpose ?

What did the disciples do ?

What reason is there for supposing that these were very young children ?

Why did they wish to have Jesus put his hands upon them ?

What lesson may parents learn from this ?

How may we come and secure the blessing of Christ ?

What is meant by, *rebuked them*?

Why should the disciples have been disturbed by this?

14. What did Jesus say to them?

What is meant by, *suffer little children*?

What by, *forbid them not to come unto me*?

What by, *of such is the kingdom of heaven*?

15. What did he then do?

What was implied by his *laying his hands on them*?

16. How did one coming to him, address him?

What is here meant by, *what good thing shall I do*?

What is meant by, *eternal life*?

17. What did Jesus ask him?

Who did he say alone was good?

What direction did he give him?

What is meant by, *There is none good but one*?

Does our Lord mean to say that he was *not* God?

What seems to be his object in the question?

What is meant by, *enter into life*?

What *commandments* are here referred to?

18, 19. What did the young man ask?

What commandments did our Lord repeat?

Are these all the *commandments*?

Why were these mentioned? (These are the injunctions relating to our duty to our fellow-men. Of his duty to God he afterward instructs him.)

20. What did the young man say?

What question did he ask?

21. What did Jesus say to him?

What is the meaning of, *be perfect*? (If thou wilt fulfil thy whole duty.)

Why was this severe test applied to him?

What was he called to be?

What is meant by, *Thou shalt have treasure in heaven?*

May this command, in any sense, apply to us?

22. How was this young man affected by our Lord's remarks?

Why?

Why should the direction of Christ make him sorrowful?

Had he properly estimated the *value* of eternal life?

Have you?

How ought we to hold everything else in comparison with this?

23. What did Jesus say to his disciples?

What is meant by, *hardly enter into the kingdom of heaven?*

24. How does he again express the same truth?

What is the meaning of this? (It implies an absolute impossibility; yet according to the general rule of interpreting oriental proverbs, it is intended only to express a great difficulty.)

25. How were the disciples affected?

What question did they ask?

What amazed them?

26. How did Jesus answer them?

How does this answer their question?

27. What did Peter say, and what question did he ask?

What is the meaning of, *what shall we have?*

28. What answer did Jesus give?

What is meant by, *in the regeneration?* (In the kingdom of Christ—the state of moral renovation.)

What by, *ye shall sit upon twelve thrones, &c.* (Ye shall be exalted to positions of honor and glory.)

29. How does he again present the same truth ?

What is meant by, *forsaking houses, &c.* ?

What by, *for my name's sake* ?

What by, *shall receive a hundred fold* ?

What by, *inherit everlasting life* ?

What influence should these considerations have upon us ?

30. What does our Lord then say ?

What is the meaning of this ?

LESSON XXIX.

PARABLE OF THE VINEYARD — THE BLIND MAN HEALED.

Chapter xx, 1-34.

1. To whom does our Lord liken the kingdom of heaven ?

2. What agreement did he make with them ?

Where did he then send them ?

3. When did he again go out ?

Whom did he see ?

What o'clock was the third hour ? (Nine in the morning, as the Jewish day commenced at six o'clock.)

What is meant by, *the market-place* ? (The place not only where the market was held, and public business transacted, but where it was customary for servants to stand waiting to be hired ?)

4. What did he say to those he found?
What did they do?

5. At what other hours did he go out?

What o'clock would these be?

6. When did he again go out?

Whom did he find?

What did he say to them?

What o'clock was the *eleventh* hour?

When did the Jewish day close?

7. What answer did they make him?

What did he then say to them?

8. What did the Lord say when the even
was come?

9. What is said of those hired at the elev-
enth hour?

10. What did the first suppose?

What did they receive?

11. What did they do when they received
it?

12. What did they say?

13. How did the lord of the vineyard an-
swer them?

14. What did he further say to them?

15. What questions does he ask them?

What is meant by, *is thine eye evil, because I am good?* (An evil eye was a proverbial expression for envy. The meaning is, Art thou envious because I am kind and liberal to them.)

16. How does our Lord apply the parable?

What is the meaning of, *the last shall be first, &c.?*

What by, *many be called but few are chosen*? (By the *called* are meant all that are invited to enjoy the offers and provisions of the Gospel; by the *chosen*, those who sincerely obey the invitation, and through the grace of the Gospel are approved and accepted of God.)

Are all called?

Whose fault alone will it be if all are not chosen?

Have you accepted this invitation?

17. To what place did Jesus now journey?
What did he do as he was going?

What is meant by, *apart*?

18. What did he say to them?

Whom did he mean by the *Son of Man*?

How did he know that this would happen to him?

19. What further would they do to him?
What would happen on the third day?

Who are here meant by the *Gentiles*? (The Roman officers and soldiers.)

If Jesus knew this would happen to him, why did he go to Jerusalem?

What is meant by, *shall rise again*?

20. Who now came to him?
What did she do and wish?

What were the names of these children? (Mark x, 35.)

What was the name of their mother? (Salome.)

21. What did Jesus say to her?
What request did she make?

What is meant by, *in thy kingdom*?

22. What did Jesus say?
What questions did he ask them?
What answer did they give?

What is meant by, *ye know not what ye ask*?

What by, *are ye able to drink of the cup, &c.*? (A cup is a symbol of affliction. Are ye able to drink of the same measure of affliction?)

What of, *and be baptized with the baptism*? (Baptism would signify figuratively, an overwhelming tribulation. Are ye able to undergo the severest persecution and even death?)

When the time of trial came, were these disciples as strong as they supposed? ("They all forsook him and fled.")

What may we learn from this?

23. What does our Lord then say to them?
What in reference to sitting upon his right hand?

In what sense was this assurance of Christ fulfilled?
(Acts xii, 1, 2; v, 21, 40; Rev. i. 9.)

What is meant by, *is not mine to give*? (It means that he would only bestow it upon those entitled to it, in accordance with the will of God.)

What by, *for whom it was prepared of my Father*? (Those that meet and obey the divine requirements.)

24. When the ten heard it, how were they affected?

Who are meant by the *ten*?

Why was their indignation excited?

25. What did Jesus say to them?

What is the meaning of this verse?

26. What did he say of them?

What is here the meaning of *minister*?

27. What further direction did he give?

28. How did he enforce this truth?

What was the application of this to the previous remark?
What is the surest way to be truly great?

29. Who accompanied them from Jericho?

Where was this city?

30. Whom did they meet?

What did the blind men do?

Why did they style him the *son of David*?

How did they know anything about him?

31. What did the multitude do?

What course did they take?

32. What did Jesus do and say?

33. What did they answer?

34. How was our Lord affected?

What did he do?

What was the result?

What lesson may we learn from this incident?

LESSON XXX.

CHRIST'S ENTRANCE INTO JERUSALEM.

Chapter xxi, 1-22.

1. To what city did they approach?

What village did they reach?

Upon what mount was this?

Whom did Jesus send forth?

Where was *Bethpage*? (It was a small village situated at the foot of the Mount of Olives, between Bethany and Jerusalem.)

What can you say about the situation of the Mount of Olives? (The Mount of Olives, or Olivet, was so called from the abundance of olive-trees that grew upon it. It lay upon the east of Jerusalem, a short distance from the city, separated by the valley of Jehoshaphat. It was about a mile in length, and from its summit almost every part of the city could be seen.)

2. What direction did he give these disciples?

3. What should be said if any one addressed them?

What would be the result?

How did our Lord know that they would find these things thus?

What is meant by, *the Lord* hath need of him?

4, 5. What was fulfilled by this?

What was this prophecy?

Where is this prophecy recorded? (Zech. ix, 9.)

To what is reference had by the title *daughter of Sion*? (Jerusalem. This poetical manner of personifying cities and countries was common among the prophets.)

Who is meant by, *thy king*?

What by, sitting upon an ass, and a colt, &c.? (It should read sitting upon an ass, *even* a colt, the foal of an ass.)

6. What did the disciples do?

7. What did they bring upon their return?

How did they cover them?

What did they then do?

Why did they put their *clothes* upon them?

8. What did the multitude do?

What was signified by their spreading their garments and cutting down branches?

What *garments* are referred to here? (The upper or flowing robes.)

9. What did the multitudes do?

What benediction did they pronounce?

What is the meaning of *hosanna*? (It is a Hebrew word denoting, *save I beseech thee*, and is equivalent to the expression, *God save the king*.)

Whom did the people declare Christ to be, in these shouts of praise?

What is the meaning of, *in the highest*?

10. What happened when he came into Jerusalem?

What is meant by, *all the city was moved*?

11. What did the multitudes answer?

Why did they style him *the prophet of Nazareth*?

12. Whither did Jesus go?

What did he do there?

What part of the temple was this? (The outer court, called the court of the Gentiles. A cattle-market had been established here for the purpose of supplying these with sacrifices who came from a distance.)

Who are meant by, the *money-changers*? (Persons who furnished for a premium, Jews coming from foreign parts, with the current money of Judea for that of their own countries, and who changed larger pieces of money for smaller.)

13. What did he say to them?

Where is this written? (Isa. lvi, 7; Jer. vii, 10, 11.)

What is meant by, *ye have made it a den of thieves*?

14. Who came to him in the temple?

What did he do for them?

15. What did the chief priests and scribes behold?

How were they affected?

Why should these things displease the chief-priests and scribes?

16. What did they ask him?

What answer did Jesus give them?

Where is this Scripture found? (Psa. viii, 2.)

How did this Scripture justify the occurrence which displeased the priests?

17. Where did he go upon this?

For what purpose?

Why did he not lodge in Jerusalem? (To avoid the malice of the priests who might seek secretly to take his life.)

Where was Bethany? (A small town upon the opposite side of the Mount of Olives, about two miles from Jerusalem.)

What family, dear to our Saviour, resided here?

18. What did he do in the morning?

On what account did he suffer?

19. What did he see in the way?

What did he find upon it?

What did he say to it?

What happened to the tree?

What was intended by this miracle? (It was a symbolic action representing the state of the Jews, who bore no fruits of righteousness, and would therefore, soon be cut off in the divine displeasure.)

20. How were the disciples affected?

What did they say?

21. What did Jesus say to them?

What is meant by, *if ye have faith and doubt not?*

What by, their being able to remove mountains? (Removing a mountain is an eastern phrase for performing a difficult task. Our Saviour's discourse, in verses 21 and 22, is addressed to his immediate disciples, and the meaning is, that if they possessed an unshaken faith, they would be enabled to perform the most arduous labors, and even work miracles, in the discharge of their apostolical office.)

22. What general truth does he then announce?

What is meant by, *all things* here?

What by *believing*?

What by, *ye shall receive*?

What lesson can we learn from this?



LESSON XXXI.

PARABLES OF THE TWO SONS, AND THE WICKED HUSBANDMEN.

Chapter xxi, 23-46.

23. WHEN he entered the temple who came to him?

What questions did he ask them?

Who are meant by, *the elders of the people*?

To what did they have reference in the words *these things*?

24. How did Jesus answer them?

25. What was the question that Jesus asked them?

How did they reason among themselves?

What is here meant by the *baptism* of John? (The whole doctrine and ministry of John, and the force of the question is, did he receive his commission from God or men?)

Why would they be troubled if Jesus should ask them, why they did not believe him? (Because he had confirmed the Messiahship of Christ.)

26. How further did they reason about it?

What is here meant by, *hold* John?

In what respect did they *fear* the people?

27. How did they answer him?

What answer did he give to their question?

How did their answer relieve our Lord from any obligation to answer the question they asked?

28. By what parable does he proceed to illustrate the matter?

What did he say to the first son?

What is signified by the expression, *what think ye*?

29. What answer did the first son give?

What did he afterward do?

Whose conduct did our Lord intend to represent by this son?

What was wrong and what was right in their conduct?

Who may be represented by this class now?

30. To whom did the man then come?

What answer did he receive?

What was the result?

What is meant by, *said likewise*?

Who were represented by the second son?

Who may now be considered to be in this class?
Does the case of either son represent your course?

31. What question did Jesus then ask them?

How did they answer him?

How did he then apply the parable?

In what respect was the conduct of the first preferable to the second?

Who are meant by, the *publicans and harlots*? (Persons considered by the Jews the most depraved and wicked.)

What is meant by, *their going into the kingdom of God*?

How was this fact illustrated by the parable just given?

32. What does our Lord say of John?

How had they received him?

Who had believed in him?

What, does he say, had been their course?

What is meant by, *in the way of righteousness*?

33. How did he call their attention to another illustration?

Of whom did he proceed to give an account?

What had he done to his vineyard?

In whose hands had he placed it?

Whither did he then go?

What is meant by, *digged a wine-press*?

What was the object of the *tower*?

34. At fruit-time what did he do?

For what purpose did he send them?

35. What did the husbandmen do to the servants?

36. Whom did he then send?

What was the fate of these?

37. Whom did he send last of all?

What did he say?

What is meant by, *reverence* here?

38. What did they say when they saw the Son?

What is meant by, *heir*?

39. What did they then do?

40. What question does our Lord then ask them?

41. How did they answer him?

What is here meant by, *miserably destroy*?

Who is represented in this parable by *the householder*?

What by, his *vineyard*?

What by, the attention he had shown it in making a hedge, a wine-press, and a tower?

Who are meant by, the *husbandmen*?

What by, the *fruit* he had a right to expect?

Who are represented by his *servants*?

How had these been treated?

Who by his *son*?

Can the parable, in anywise, be applied to our times?

How is the Son of God now received?

What must be the result of his rejection?

42. To what scripture did he call their attention?

Where is this written? (Psa. cxviii, 22.)

What is the meaning of this scripture. (This despised and rejected Son of God, by the Jewish rulers, shall yet become the Head of the Church.)

Why is Christ called a *corner-stone*?

What is meant by, *this is the Lord's doing*?

What by, *it is marvelous in our eyes*?

43. What solemn assurance does he then make to them?

What is here meant by, *the kingdom of God*? (The privilege of being the peculiar and exclusive Church of God.)

What is meant by, *given to a nation bringing forth the fruits thereof*? (Given to the Gentiles, who shall receive it obediently and bring forth the fruits of righteousness.)

44. How further did he apply the parable?

To whom is reference had by the term, *this stone*?

45. What did the chief priests and Pharisees now perceive?

46. What did they seek to do?

What restrained them?

How did the people regard him?

What is meant by, *sought to lay hands on him*?

What did they fear the people would do?

What is here meant by a prophet?



LESSON XXXII.

THE WEDDING-GARMENT.

Chapter xxii, 1-46.

1. How did Jesus speak to the multitude?

What is meant by, *he spake by parables*?

2. To whom did he liken the kingdom of heaven?

3. For what purpose did he send forth his servants?

How was his invitation treated?

4. What did he again do?

With what message did he send them?

5. How was his invitation treated?

What did they do?

What is meant by, *they made light of it*?

6. What did the remnant do?

What is meant by, *the remnant*?

What is meant by, *entreated them spitefully*?

7. How was the king affected by this?

What did he do?

8. What did he say to his servants?

What is meant by, *were not worthy*?

9. What did he bid them do?

To what custom is allusion here made? (It is always customary among the Orientals to provide more meats and drinks than are necessary for the feast; and then the poor who pass by, or whom the rumor of the feast brings to the neighborhood, are called in to consume what remains.)

10. What did the servants do?

What was thus done for the wedding?

What is here meant by, *bad and good*?

11. What did the king notice as he came in?

What provisions were made for the guests at ancient feasts? By refusing to put on the robe, of what would the man be guilty?

12. How did the master of the feast address the man?

How was the man affected?

Why would he be *speechless* under the circumstances?

13. What directions did the king give to his servants?

What would be his state there?

What is here meant by, *outer darkness*?

14. How does our Lord apply the parable?

What is the meaning of this verse?

Who is referred to by the king that made this feast?

Who by his son?

Who by his servants?

What is signified by the wedding-feast?

What by, those that were bidden refusing to come?

Who are meant by those gathered from the highways?

What is signified by the wedding-garment?

How large a provision of these has been made?

What is meant by, a man's being without it?

Are all *chosen* that obey the *call*?

Who only will be finally lost?

What must be the character of the woe which such will experience?

Have you on the wedding-garment?

15. What did the Pharisees now do?

What is meant by, *took counsel*?

What by, that they might *entangle him*?

16. Whom did they send to him?

What did they say to him?

Who were the *Herodians*? (They were the political partisans of Herod Antipas; they favored the Romans and opposed the Pharisees, who considered it unlawful to pay taxes to the Roman Emperor.)

What was their object in speaking so flatteringly to our Lord?

17. What question did they put to him?

What is meant by, *is it lawful?*

Who is meant by *Cæsar*?

18. What did Jesus perceive?

What did he say to them?

How could they entangle him by this question?

19. What did they ask them to show him?

What did they bring unto him?

What is meant by, *tribute money*?

20. What question did he now ask them?

What is here meant by, *image and superscription*?

21. How did they answer him?

What response did he make?

Can you think how this answer avoided the snare into which they wished him to fall?

What was the meaning of our Lord's answer?

22. How were they affected by his answer?

Why did they marvel?

23. Who also came to him?

What do they say?

What is meant by, *say there is no resurrection*?

24-27. What case do they present to him?

28. What inquiry do they make?

29. How did Jesus answer them?

What is meant by, *ye do err*?

What by, *not knowing the Scriptures*?

What by, *nor the power of God*?

30. What does he say of the resurrection ?

What is meant by, *are as the angels of God* ?

31, 32. Of what does he further speak ?

To what scripture does he call their attention ?

What does he say of God ?

Where is this scripture written ? (Exod. iii, 6.)

How does this scripture prove a resurrection ?

33. How were the multitude affected by this ?

Why were they so astonished ?

34. What did the Pharisees hear ?

What did they do ?

What is meant by, *put them to silence* ?

35. Who now addressed him ?

What was his object ?

What is here meant by, a *lawyer* ?

36. What was this question ?

Was this question discussed among the Jews ?

37. What answer did Jesus give him ?

What is implied in this ?

38. What does our Lord say of this ?

39. What is the second ?

What is the import of this commandment ?

40. What does our Lord say of the two ?

What is meant by, *hang all the law and the prophets* ?

41, 42. Who were gathered together ?

What did Jesus ask them ?

What answer did they give him ?

What did they mean by saying that he was *the son of David* ?

43, 44. What other question did he ask them ?

What is meant by, *David in spirit* ?

Where is this written ? (Psa. cx, 1.)

What is meant by, *make thine enemies thy footstool* ?

45. What question does he then ask ?

Can you answer the question our Lord asks of the Jews ?

46. How was the question received ?

Why could they not answer him ?

Why did they not dare to ask more questions ?



LESSON XXXIII.

CHRIST'S DISCOURSE TO THE MULTITUDE IN JERUSALEM.

Chapter xxiii, 1-39.

1. To whom did Jesus speak ?

2. How did he commence his discourse ?

What is meant by, *sit in Moses' seat* ? (Jewish teachers were accustomed to sit while they taught or expounded the law. The expression, then, is equivalent to saying that they were the acknowledged expounders of the law of Moses.)

3. In what respects should the Scribes and Pharisees be allowed to influence them?

In what not?

Why?

What is implied in the words, *all whatsoever*? (All that is in accordance with the law of Moses.)

What is meant by, *for they say and do not*?

4. What did he say they did?

What would they not do themselves?

What is meant by, their *binding heavy burdens* upon men's shoulders? (Their enforcing rigorously the oppressive traditions of the elders, and burdensome ceremonials.)

What by, *they will not move them with one of their fingers*? (They will not bear the slightest of them, themselves.)

5. What is the object of all their works?

What do they make broad?

What do they enlarge?

What are *phylacteries*? (The word means preservatives. They were strips of parchment, used for preserving some sentences of the law written upon them, which from a literal interpretation of a passage in Deut. vi, 8, they thought themselves obliged to wear, especially at prayer, on their foreheads and on their left arm.)

What are meant by, *borders of their garments*? (Fringes, having their origin from the scripture found in Deut. xxii, 12. The Pharisees wore larger ones than ordinary, to intimate that they esteemed themselves especially devout.)

6. What did our Lord say they loved?

What are meant by, *the uppermost rooms*?

7. What other attentions do they desire?

What is meant by, *greetings in the markets*?

What is the meaning of *Rabbi*? (Great teacher or master.)

8. What did our Lord enjoin upon them?
What reason did he give for it?

Does this mean that all titles of respect should be laid aside?

What is implied in the reason given by our Lord in the last clause of the verse?

9. What further direction is given?
What reason is given for this?

What is meant by, *call no man father*? (Teachers were called fathers, and pupils sons. Christ was the father and founder of their religion, and upon him only were they to rely.)

How may this precept be broken at the present time?

10. How does he repeat this precept?

11. What lesson of humility does he inculcate?

What does this mean?

12. What does he say of the person that exalts himself?

What of the humble?

Is this found to be true in the history of man?

13. How does our Lord denounce the scribes and Pharisees?

What is meant by, *ye shut up the kingdom of heaven*?
(Hinder men from entering, by precept and example.)

14. What further charges does he bring against them?

What is meant by, *devour widows' houses*?

What by, *for a pretence* make long prayers?

What by, *damnation*? (Condemnation, punishment.)

15. What does he say of their false zeal?

What is meant by, *compass sea and land*?

What is a *proselyte*?

What is meant by, *two-fold more the child of hell*? (Make him worse than before, and more deserving of eternal punishment.)

16. What opinions of theirs does he denounce in this verse?

What is meant by, *blind guides*?

What was implied in the teaching of the Scribes and Pharisees?

What is meant by, *he is a debtor*?

17. How does he reprove them for this?

What is the force of his argument?

18. What did they teach about the altar?

19. What does our Lord say of this?

20. How does he then state the case?

21. How in reference to the temple?

Who is meant by him that dwelleth therein?

22. What does he say of an oath by heaven?

23. What further denunciation does he pronounce?

What is meant by, *ye pay tithe of mint, and anise, and cummin*?

What by, *have omitted the weightier matters of the law*?

What is here meant by, *judgment*?

What by, *mercy*?

24. What does our Lord again say of them?

What is the meaning of this expression?

25. How does he still further expose their hypocrisy?

What is here meant by, *clean the outside of the cup and of the platter?*

What by, *within are full of extortion and excess?*

26. What does he exhort them first to do?

What is the meaning of the verse? (Cleanse the heart first, then the life will be pure.)

27. To what does he now liken them?

What does he say of these sepulchres?

To what is allusion had here? (To the fact that their sepulchres—large stone tombs or excavations in mountains—were whitewashed that they might be distinctly seen, lest persons touching them should become legally polluted.)

In what sense were the Scribes and Pharisees like to these?

28. How does our Lord apply the figure?

29, 30. What did they do for the prophets and righteous?

What did they say of their fathers?

What is the meaning of *garnish*?

What of, *we would not have been partakers with them in the blood of the prophets?*

31. Of what does he say they are witnesses?

What is meant by, *ye be witnesses unto yourselves?*

What by, *that ye are the children of them which killed the prophets?*

32. What does he exhort them to do?

What is meant by, *fill ye up?*

33. What severe denunciation does he visit upon them?

What is here the meaning of *serpents and vipers*?

What of the question, How can ye escape the damnation of hell?

34. What would he send them?

What should they do to them?

Who are here meant by, *prophets, and wise men and Scribes*?

Was this prophecy fulfilled?

35. What should come upon them?

What is meant by, *that upon you may come*?

Where is the account of the death of Zacharias found?
(2 Chron. xxiv, 19-21.)

36. How does he repeat this denunciation?

What is meant by, *all these things shall come upon this generation*?

How long after this was Jerusalem destroyed? (Within forty years.)

37. What affecting lamentation did he now pronounce?

What is meant by, *how oft would I have gathered thy children*?

What by, *and ye would not*?

In what respect is this true of every sinner?

What is the reason that any one is finally lost?

38. What does he say of them?

What does this mean?

39. What other prediction does he utter?

What is meant by, *ye shall not see me henceforth*?

What by the last clause?

To what does this prediction refer? (The future conversion of the Jews.)

LESSON XXXIV.

DESTRUCTION OF JERUSALEM FORETOLD.

Chapter xxiv, 1-26.

1. FROM what did Jesus now depart ?

Who came to him ?

For what purpose ?

What is meant by, the *buildings* of the temple ?

2. How did Jesus direct their attention to what he was about to say ?

What prophecy did he then utter ?

What is implied in the expression, *there shall not be left here one stone upon another* ?

When was this prophecy fulfilled ?

3. Where did he sit to teach ?

What questions did his disciples ask him ?

Do these questions refer to the same event ? (Two questions seem to be asked by the disciples, and answered by our Lord ; one being used as a sign of the other—the destruction of the temple and the end of the world. The disciples speak in accordance with the opinion of their countrymen, that their temple and city would endure until the end of the world.)

What is meant by the question, *What shall be the sign of thy coming* ?

4. How did Jesus commence his answer ?

What is meant by, *take heed* ?

5. Who does he say would come ?

What should they do ?

For what purpose would these persons assume the name of Christ?

Was this prophecy fulfilled?

6. Of what should they hear?

How should this affect them?

Why should this not disturb them?

What is meant by, *the end is not yet*?

7. What other signs does he mention?

Were these things witnessed before the destruction of Jerusalem?

8. What were these things to be considered?

9. To what persecutions would the disciples be subjected?

What is here meant by *afflicted*?

What by, *ye shall be hated of all nations*?

Was this prophecy fulfilled?

10. What does he say many should do?

What is meant by, *be offended*? (Will desert and renounce their Christian profession.)

11. Who should arise at this time?

What should they do?

Who are meant by, *false prophets*?

12. What should abound?

What should be the consequence of this?

What is here meant by, *the love of many*? (Their attachment to the Christian faith.)

What by, *wax cold*?

13. What blessing should those receive that endured to the end?

What is here meant by, *endure unto the end*?

What by, *shall be saved*?

14. Where should the Gospel be preached?
For what purpose?

What should then happen?

What is meant by, *this Gospel of the kingdom*?

What by, *in all the world*?

What by, *for a witness unto all nations*?

What by, *then shall the end come*?

15. To what prediction does he refer?

Where is this recorded? (Dan. xii, 11.)

What is here meant by, *the abomination of desolation*?
(Luke xxi, 20.)

What is here meant by, *the holy place*?

16. What should be done when this occurred?

Why should they flee to the *mountains*?

Did any follow this advice when Jerusalem was besieged?
(The Christians fled to the mountains on the further side of Jordan, and were saved from massacre.)

17. What further direction does he give?

How were the housetops constructed?

What is the meaning of the direction? (The idea is that they should take the speediest way of reaching the mountains—they should run across the housetops to the walls, and thus escape.)

18, 19. How further does he illustrate the necessity of haste?

What are here meant by, *his clothes*? (His upper garment or cloak.)

20. For what should they pray?

Why, that it should not be in the *winter*?

Why not on the *Sabbath-day*?

21. What does he say of the tribulation of that time?

Can you give any account of the calamities attending the destruction of Jerusalem? (Bib. Sch. Man., p. 92.)

22. What further does he say of these sufferings?

What is meant by, *except those days be shortened?*

What by, *for the elect sake?* (For the sake of the Christians in Judea—the Church, the elect of God.)

23. How does he guard them against false Christs?

24. Who does he say should arise?

What would they do?

What would be the effect of this?

What are meant by, *great signs and wonders?*

What is the meaning of, *if it were possible?*

25, 26. How had Christ prepared them for this?

What should they, therefore, do?

LESSON XXXV.

THE SECOND COMING OF CHRIST FORETOLD.

Chapter xxiv, 27-51.

27. To what does our Lord compare the coming of the Son of Man?

What is the meaning of the figure?

28. What proverbial saying does he then utter?

What is the meaning of this? (That as the eagles collect wherever they find their prey, so should the Roman armies follow the call of divine vengeance. The standards of the Romans were topped with eagles.)

29. What should happen immediately upon this?

What is meant by, *the tribulation of those days*?

What by this reference to the sun, moon, and stars?

30. What should then appear in heaven?

Who should mourn?

What should they behold?

What is meant by, *the sign of the Son of Man*? (Dan. vii, 13, to end.)

Who are meant by, *the tribes of the earth*?

Why should they mourn?

What is meant by, his coming with *power and great glory*?

To what coming is reference had in this verse?

31. What would he do at this time?

What would the angels do?

What is meant by, *with a great sound of a trumpet*?

Who are meant by, *the elect*?

What by, *the four winds*?

What by, *from one end of heaven to the other*?

32. What parable does he utter in illustration of this prophecy?

33. How does he apply it?

What is meant by, *even at the doors*?

What event is referred to?

34. Where should these things happen?

What is the meaning of this? (The existing generation should not pass till the events predicted should *begin to be fulfilled*; that is, in the destruction of Jerusalem.)

35. How does he declare the certainty of these things?

What is meant by, *shall not pass away*?

36. What is said of the day and hour?

What is meant by, *that day, &c.*?

37. Like to what days should the coming of Christ be?

Who is meant by Noe?

38. How were men engaged in Noah's time?

39. When was their first knowledge of the flood?

What other event should be like this?

Was this ignorance necessary, or was it voluntary in Noah's time?

How are we warned of Christ's coming?

What preparation is necessary to meet it?

40, 41. How does he illustrate the suddenness of this event?

What is meant by, *one shall be taken and the other left*?

What by, *two women shall be grinding at the mill*? (Bible Scholars' Manual, page 178.)

42. What duty does he enjoin upon them? For what reason does he urge it?

What is it to *watch*?

In what sense will the Lord *come* to every one of us?

43. How does he illustrate the duty of watching?

What is meant by, *in what watch*?

44. What general exhortation does he give them?

With what consideration does he enforce this?

What is it to be *ready*?

What is meant by, *in such an hour as ye think not*?

In what respect is the day of our death like the coming of the Son of Man?

45. What question does our Lord ask?

What is meant by, *to give them meat in due season*?

46. What does he say of such a servant?

47. What should be done for him?

48, 49. What course might an evil servant pursue?

Who may be represented by such a servant as this?

50. When would the Lord of that servant - come?

51. What punishment should be visited upon him?

What is meant by, *appoint his portion*?

Who are *hypocrites*?

What solemn lesson should we learn from this?

LESSON XXXVI.

PARABLE OF THE TEN VIRGINS AND OF THE
SHEEP AND GOATS.

Chapter xxv, 1-46.

1. To whom should the kingdom of heaven then be likened?

What did these virgins do?

What period is referred to by the word *then*? (The second coming of our Lord.)

Upon what Eastern custom is this parable founded? (Bible Scholar's Manual, page 153.)

Who are represented by the *virgins*?

Who by the *bridegroom*?

2. What is said of these virgins?

In what did the wisdom of the wise consist?

In what the folly of the foolish?

3, 4. What is said of the preparation made by these virgins?

What is signified by their taking oil in their vessels?

Who may be said now to be represented by the wise virgins?

Who by the foolish?

5. What was done while the bridegroom tarried?

6. What was heard at midnight?

Of what is this an illustration?

What would be your feelings if you should hear it suddenly announced that Christ had come to judge the world?

What event may come as suddenly, and is of equally solemn import?

7. What did the virgins do?

8. What did the foolish virgins say?

9. What answer did the wise give them?

Who find themselves in the situation of the foolish virgins?

Can the wise help them?

Who only can supply their want?

10. What happened while they went to buy?

Who only are ready to meet Christ?

What is here signified by the marriage?

When is the door *shut* to the sinner?

Why is it then justly closed?

When ought we to make our preparation to meet our Lord?

11. Who afterward came?

What did they say?

12. What answer was made to them?

What is here meant by, *I know you not*?

13. How does our Lord close the parable?

14. To whom does he again liken the kingdom of heaven?

What did he do before setting out?

15. How did he divide his goods among them?

What rule did he have in this distribution?

What did he then do?

What is meant by, *every man according to his several ability*?

16. What did the man with five talents do?

What is meant by, *traded with the same*?

17. What is said of the man with two?

18. What was done by the man that received one?

What are represented by *talents*?

Who may be considered the man with *five talents*?

Who the man with two?

Who is represented by him that received one talent?

How are these talents to be improved?

Are we responsible if our talents are not so many as others?

19. What occurs after a long time?

What is meant by, *reckoneth with them*?

20. What did the man who had five talents bring?

What did he say?

21. What answer did the Lord make to him?

What is meant by, *I will make thee a ruler over many things*?

What by, *the joy of thy Lord*?

Who will hear this at the final judgment?

How may we secure this high honor?

22. What did he that had received two talents do and say?

23. What answer did his Lord make to him?

What may we learn from the fact that he received the same commendation as the man who had gained five talents?

24, 25. What did the man with one talent do and say ?

What is here meant by, *a hard man* ?

What by, *reaping where thou hast not sown, &c.* ?

26. How did his Lord answer him ?

What is meant by the expression, *thou knowest that I reap, &c.* ?

27. What does he say he ought to have done ?

Who are meant by the *exchangers* ?

What by, *usury* ?

What is the meaning of the verse ?

What may we learn in reference to the use of one talent ?

28. What did he command to be done ?

29. What general principle did he then utter ?

What is the meaning of it ? (He that profitably improves his gifts shall have them increased, he that neglects or perverts them shall lose them.)

30. What should be done with the unprofitable servant ?

What should be the character of this punishment ?

31. To what event does he now refer ?

What is meant by, *the throne of his glory* ?

32. Who shall be gathered before him ?

What would he do to them ?

33. How shall he place them ?

Who are meant by the *sheep* ?

Who by the *goats* ?

34. What would he say to those upon his right hand?

What is meant by, *blessed of my Father?*

What by, *the kingdom?*

What by, *prepared from the foundation of the world?*

35, 36. What reasons does he give for this?

37-39. What shall the righteous answer?

40. What answer shall the king make?

What is the meaning of this answer?

41. What shall he say to those on the left hand?

What is here meant by, *ye cursed?*

What by, *everlasting fire?*

What by, *prepared for the devil and his angels?*

42, 43. What reason is given for this sentence?

44. What will they say in return?

45. How will he answer them?

What is the meaning of this?

46. Where shall these go?

Where the righteous?

How ought we to be affected by this?

LESSON XXXVII.

JESUS IN BETHANY — INSTITUTION OF LORD'S SUPPER.

Chapter xxvi, 1-29.

1, 2. WHEN our Lord finished his discourse, whom did he address ?

What did he say to them ?

What *sayings* are referred to in the first verse ?

What was the feast of the passover ? (Bible Scholar's Manual, page 148.)

Who was signified by the paschal lamb ?

Why was it suitable that the Saviour should be crucified at the Passover ?

What is meant by, *is betrayed* ?

3. Who assembled together ?

Where did they gather ?

4. For what purpose did they meet together ?

What is meant by, *subtly* ?

5. What did they say ?

What is here meant by the *feast day* ?

Why would there be likely to be an uproar on the feast-day ?

6. To what place did Jesus go ?

In whose house was he ?

Was he probably a leper at this time ?

7. Who came to him ?

What did she do with the ointment ?

What is *alabaster*?

How were they accustomed to sit at meat?

Was such use of ointments common?

8. How were the disciples affected by this?

What did they say?

9. What did they suggest might have been done with it?

Do you suppose this was the real cause of indignation?

10. What did Jesus say when he understood this?

What is meant by, *she has wrought a good work upon me*?

What was the motive of Mary in making this use of the ointment?

Is it better to yield our wealth to the service of Christ than for the gratification of our own desires?

11. What does our Lord say of the poor?

What of himself?

What is meant by, *ye have the poor always with you*?

In what sense would Christ not be with them always?

In what sense is he always with them?

How does this remark of our Lord apply to the case?

12. For what purpose does he say this act had been done?

What is meant by, *she did it for my burial*?

Did Mary know that Jesus was about to be put to death?

13. Where did he say this act should be told?

What is meant by, *for a memorial*?

What may we learn of the value of a sincere act of gratitude exhibited toward Christ?

14. Who now went to the chief priests?

Who are meant by the *twelve*?

15. What did he say to them?

What did they do?

What is meant by, *covenanted*?

What is the value of thirty pieces of silver? (About fifteen dollars.)

Why could they not take Jesus without his being betrayed by one of his disciples?

What induced Judas to perform this dreadful act?

16. What did he do from that time?

What is meant by, *sought opportunity*?

What by, to *betray* him?

17. What feast now occurred?

Who came to Jesus?

What question did they ask him?

What is meant by, *the feast of unleavened bread*?

What by, *prepare for thee to eat the passover*?

18. What did he say to them?

Who probably was the man referred to here? (Some disciple of Christ in the city.)

Was it customary to give up their rooms to strangers in Jerusalem during the Passover? (During the time of the great feasts, all the houses in Jerusalem were open to receive guests.)

19. What did the disciples do?

What did they make ready?

What is here meant by, *made ready the passover*? (Procured a paschal lamb.)

20. What happened at even?

21. What did he say as they eat?

22. How were the disciples affected?

What did they begin to say?

Why were the disciples sorrowful?

How did Jesus know who would betray him?

Why did he not expose him, and take measures to save himself?

Why was it worse for one of the twelve to betray him than for any other person?

Can Christ be betrayed now?

23. What answer did Jesus make?

To what custom is reference had here?

24. What does he say of the Son of Man?

What of him by whom he is betrayed?

What would have been good for this man?

What is meant by, *goeth as it is written of him*?

What by, *it had been good for that man if he had not been born*?

25. What did Judas now say?

What answer did Jesus give him?

Why did he ask this question?

What is the meaning of our Lord's answer?

26. What did Jesus do as they were eating?

What did he say to them?

What is meant by, *he blessed the bread*?

What by, *this is my body*?

Did it mean that it was his real body?

How did this bread represent his body?

When was his body broken?

How would this act call him to remembrance?

27. What did he then take?

What did he do?

What did he say?

What is here meant by, *the cup*?

What does the word *all* refer to?

28. What did he say of the wine?

What is meant by, *this is my blood*?

What by, *of the New Testament*?

What by, which is shed for *many*?

What by, *for the remission of sins*?

29. What does our Lord further say?

What is signified by the words, *I will not drink henceforth of the fruit of the wine*?

LESSON XXXVIII.

GETHSEMANE.

Chapter xxvi, 30-75.

30. How did they close their passover supper?

Where did they then go?

31. What did Jesus then say to them?

What scripture did he refer to?

What is meant by, *all ye shall be offended*?

Where is the scripture here mentioned recorded? (Zech. xiii, 7.)

Who is here meant by, *shepherd*?

Who by, *sheep*?

32. What did he promise to do?

What is here meant by, *go before you*?

When was this fulfilled? (Mark xvi, 7.)

33. What did Peter say to him?

What was there in this characteristic of Peter?

Did he not intend to keep this pledge?

What may we learn from this?

34. What did Jesus say to him?

What time was referred to by the *cock-crowing*? (The third of the four watches into which the Jews divided the night.)

35. What did Peter then say?

Who joined with him?

How can you account for their failure to keep this solemn affirmation?

36. Whither do they now come?

What did he say to his disciples?

What is the meaning of the word *Gethsemane*? (The valley of fatness.)

Where was it situated?

Why was it called a *garden*?

37. Whom did he take with him?

How was he affected?

Who were the *two sons of Zebedee*? (James and John.)

What is meant by, *very heavy*?

What caused this great grief?

How should this affect us?

38. What did he say to them?

What request did he make?

What is meant by the expression, *even unto death*?

What by, *watch with me*?

39. Where did Jesus then go?

What did he do?

What words did he use?

What is meant by, *if it be possible*?

What by, *this cup*?

What by, *let it pass from me?*

Do you suppose that this prayer was answered?

What is meant by, *not as I will, but as thou wilt?*

40. To whom did he then return?

How did he find them?

What did he say to Peter?

41. What does he enjoin upon them?

What further does he say?

What is meant by, *enter not into temptation?*

What by, *the spirit is willing, but the flesh is weak?*

Was this a reason for watching and praying?

42. What did our Lord then do?

How did he pray this time?

What is meant by, *except I drink it?*

43. How did he again find them?

What is meant by, *for their eyes were heavy?*

44. What did he do once more?

45. What did he say to his disciples when he returned?

What is meant by, *sleep on now and take your rest?*

Who are meant by, *sinners?*

46. What did he then command them to do?

What reason did he give for this?

47. What happened while he was speaking?

Who had sent them?

What are meant by, *staves?*

48. What sign had Judas given?

What is meant by, *gave them a sign*?

What by, *hold him fast*?

49. What did Judas do?

What is meant by, *hail*?

50. How did Jesus address him?

What did the multitude then do?

51. What did one of our Saviour's company do?

Which one was this? (John xviii, 10.)

What did our Lord do for the wounded man? (Luke xxii, 51.)

52. What did Jesus say to him?

What general principle did he then utter?

What is meant by this?

Do violent men usually come to violent ends?

53. What question did he ask him?

What was the object of this question?

54. What further question did he ask?

What is the meaning of this question? (That his death was not accidental, but provided for in the plan of redemption, and set forth in the inspired prophecies. He thus comforts his disciples by showing them that all this was to be done by divine permission.)

55. What did Jesus say to the multitude?

What had he previously done?

Why had they not arrested him in public?

56. Why did he say this was done?

What did the disciples then do?

What is meant by, this was done *that* the Scriptures might be fulfilled?

Why did the disciples now leave him?

57. What was then done with Jesus?

Who were gathered there?

58. What is said of Peter?

Where did he go?

What was his object?

What is meant by, *followed afar off*?

What by, *to see the end*?

59. Who sought false witness against Jesus?

For what purpose?

60. Did they find any?

What occurred at last?

61. What did they say?

What did they mean by, *the temple of God*?

Had Jesus said anything like this?

If he had said the very thing, would it have been an act worthy of death?

62. What did the high-priest do and say?

63. What did Jesus do?

What did the high-priest then say?

What did he mean by, *Christ the Son of God*?

64. How did Jesus answer?

What further did he say?

What did he mean by, *thou hast said*?

What by, *sitting upon the right hand of power*?

What by, *coming in the clouds of heaven*?

65. What did the high-priest then do and say?

Why did he rend his clothes? (Lev. xxi, 10.)

Why did he consider the language of Jesus blasphemy?

66. What question did he ask ?

What answer did they give ?

67. What did they then do ?

What is meant by, *buffeted* him ?

What was implied in these acts ?

68. What did they say to him ?

69. Where was Peter at this time ?

Who came to him ?

What did she say ?

Why did she style him, *Jesus of Galilee* ?

70. What did Peter do and say ?

Why do you suppose he did this ?

Of what was he guilty ?

71. Who then met him ?

What did she say ?

Why is he called *Jesus of Nazareth* ?

72. What did Peter now do and say ?

Of what additional sin is he now guilty ?

What may we learn from this ?

73. Who then came to him ?

What did they say to Peter ?

What is meant by, *thy speech betrayeth thee* ?

74. What did Peter now do ?

What did he say ?

What then happened ?

What ought we to learn from Peter's fall ?

75. What did Peter remember ?

How was he affected ?

LESSON XXXIX.

CHRIST BEFORE PILATE.

Chapter xxvii, 1-34.

1. WHAT was done in the morning?

What morning is referred to?

What is meant by, *took counsel against Jesus*?

2. What did they first do to him?

Whither did they lead him?

Why did they bring him to Pilate? (Pilate was the Roman governor, and the Jews had no power of punishing criminals with death except under the sanction of the governor.)

3. What did Judas now see?

How was he affected?

What did he do?

What is here meant by, *condemned*?

What by, *repented himself*?

4. What did he say to them?

What answer did they give him?

What did he mean by, *I have betrayed the innocent blood*?

What is meant by the question they asked him?

5. What did he do with the silver?

What course did he then take?

Why did he hang himself?

What may we learn in reference to the consequences of sin?

Had the money Judas received been any comfort to him?

6. What did the priests say in reference to the silver?

Why was it not lawful?

What is here meant by, the *treasury*?

What by, *it is the price of blood*?

7. What did they do?

What did they finally buy?

For what purpose?

Why had this probably been called the *potter's field*?

8. What was this field afterward called?

Why was it called the *field of blood*?

What is meant by, *unto this day*?

9, 10. What prophecy was now fulfilled?

Where is this prophecy found? (Zech. xi, 12, 13.)

Why is it said to be spoken by Jeremy? (It is thought that the last four chapters of the book of Zechariah were written by Jeremiah.)

11. Before whom did Jesus stand?

What did the governor ask him?

What answer did Jesus give?

What governor was this?

What did he mean by the question he asked?

What is meant by, *thou sayest*?

12. Who accused him?

How did Jesus treat this?

What is meant by, *accused*?

13. What did Pilate then say?

14. What is said of Jesus?

How was the governor affected?

Why did this surprise him?

15. What was the governor accustomed to do at the feast?

What is meant by, *that* feast?

What by, *to release unto the people*?

16. What notable prisoner had he?

What is meant by, *notable*?

17. What question did Pilate ask them?

18. What did he know?

What is here meant by, *for envy*? (Through hatred and malice.)

19. Where did he sit down?

Who sent to him?

What word did she send to him?

What is meant by, the *judgment-seat*?

What by, *that just man*?

Whence came this impression to Pilate's wife?

20. What did the priests and elders persuade the multitude?

What is meant by, *destroy Jesus*?

21. What did the governor then ask them?

What did they answer?

22. What question did Pilate then ask?

What answer did they give?

23. What did the governor then say?

What did they cry out?

How can you account for the spirit manifested by the multitude?

24. What did Pilate then see?

What did he do?

What did he say?

What did he signify by this act?

What is meant by, *see ye to it*?

25. What did the people answer?

What is meant by this?

Has his blood been upon them and their children in this sense?

26. Whom did Pilate then release?

What did he do to Jesus?

For what purpose did he deliver him?

Why did he scourge him?

What is meant by, he *delivered* him to be crucified?

27. What did the soldiers do?

Who did they gather?

What is meant by, the *common hall*?

What by, the *whole band*?

28. What did they do to him?

Why did they thus array him?

29. What further did they do?

Where did they put the crown?

What did they place in his hand?

What did they do before him?

What did they say?

What was the object of all this?

What had Jesus done, that he should be thus treated?

Why did he thus suffer?

30. What did they then do to him?

31. How did they now treat him?

Whither did they lead him?

32. Whom did they meet as they came out?

What did they compel him to do?

Where was *Cyrene*? (See Bible Dictionary.)

What is a *cross*?

Why was Simon compelled to bear his cross?

33. To what place did they come?

What is the meaning of the word?

By what other name is this place known? (Calvary.)

What is meant by, *a place of a skull*?

34. What did they give him here?

Did he drink it?

How ought this portion of Scripture to affect us?

LESSON XL.

THE CRUCIFIXION.

Chapter xxvii, 35-66.

35. WHAT was now done to our Lord?

What did they do with his garments?

What prophecy was then fulfilled?

Where is this prophecy recorded? (Psa. xxii, 18.)

What is meant by, *they parted his garments*?

What by, *casting lots*?

How was the punishment of crucifixion performed?

36. What did the soldiers then do?

Why did they *watch* him?

37. What was set over his head?

What is meant by, *his accusation*?

38. Who were crucified with him?

How were they placed?

39. How did those that passed by treat him?

What is meant by, *reviled him*?

What by, *wagging their heads*?

40. What did they say to him?

To what did they refer in this remark?

Could Christ have come down from the cross if he had wished to do so?

Why did he not do so?

41. What did the chief priests do to him?

42. What did they say?

What did they bid him do?

What would they then do?

What did they mean by saying, *he saved others*?

What by, *if he be the king of Israel*?

What by, *we will believe him*?

43. In whom, did they say, he trusted?

What should God do for him?

What had Christ said?

What is meant by, *he trusted in God*?

What by, *if he will have him*? (If God really approves and favors him.)

44. What did the thieves do?

What is meant by, *cast the same in his teeth*?

45. What happened from the sixth to the ninth hour?

What part of the day was included between the sixth and ninth hour ?

What caused this darkness ?

What did it signify ?

46. What occurred about the ninth hour ?
What is the meaning of this expression ?

What hour was the *ninth hour* ?

What was offered at this hour ? (At precisely three o'clock in the afternoon, the high-priest killed the Paschal lamb.)

What scripture did our Lord repeat at this time ? (Psa. xxii, 1.)

In what language was this spoken ? (It was in the Syro-Chaldaic, the language that was then prevalent in Judea.)

47. What did some that heard this say ?

How did they make this mistake ?

48. What did one do ?

Was this intended as an act of kindness ?

49. What did the rest say ?

50. What did Jesus then do ?

What occasioned this loud cry ?

What is meant by, *yielded up the Ghost* ?

51. What happened to the vail of the temple ?

What to the earth and rocks ?

What was the *vail of the temple* ? (Exod. xxvi, 31, 33.)

What was signified by its being rent ? (That the Mosaic dispensation was now abolished ; the way into the holiest laid open for Jew and Gentile, by the sacrifice of the Lamb of God.)

What was signified by the quaking of the earth and rending of the rocks.

52. What is said of the graves?

Who arose?

What is meant by, *the graves were opened*?

Who are meant by, *the saints*? (Believers in Jesus who had lately died.)

53. What did they do?

Whither did they go?

To whom did they appear?

What is meant by, *after his resurrection*?

What by, *the holy city*?

What by, *appeared unto many*?

54. What did the centurion and those with him behold?

How were they affected?

What did they say?

Who is meant by the *centurion*?

What excited their fears?

Why should these things lead them to say, *this was the Son of God*?

55. Who besides were present at this time?

How were they engaged?

For what purpose had they followed him from Galilee?

What is meant by, *ministering unto him*?

56. Who were among these?

Do you recollect who were the children of Zebedee?

57. What rich man came at even?

What was he?

What prophecy was thus fulfilled? (Isa. liii, 9.)

Where was Arimathea? (See Bible Dictionary.)

What is meant by, *was Jesus' disciple*?

58. To whom did he go?

For what did he ask?

What did Pilate command?

59. What did Joseph do with the body?

How were the Jews accustomed to bury their dead?

(Bible Scholar's Manual, page 155.)

60. Where did he lay it?

How did he close the tomb?

What did he then do?

Why did he roll a great stone against the door?

61. Who were near at the time?

Who is meant by, *the other Mary*?

What by, *their sitting over against the sepulchre*?

Why do you think these women lingered around?

62. What happened on the next day?

What is meant by, *the day of preparation*? (The day preceding any Sabbath or feast.)

How did the Jews reckon their days? (The Jewish day began in the evening, consequently, "the next day" means that which began on the evening of the day on which Christ was crucified, namely, the Sabbath.)

63. What did they say to Pilate?

Whom did they call a *deceiver*?

Why did they thus call him?

64. What did they desire him to do?

What reason did they give for this?

What would be the consequences?

Why did they think his disciples would steal the body?

What did they mean by, *the last error shall be worse than the first*?

Can you think of any reason why we should rejoice that the enemies of Christ did take such care to watch his grave?

65. What did Pilate say to them?
What should they do?

What did Pilate mean by, *ye have a watch*?

66. What did they then do?

What is meant by, *sealing the stone*?

What by, *setting a watch*?

How ought we to feel as we read of the sufferings of the Lord Jesus Christ?



LESSON XLI.

THE RESURRECTION.

Chapter xxviii, 1-20.

1. At what time does this chapter open?
Who came at this time to the sepulchre?

When did the Jewish Sabbath end?
Why did these women come so early?

2. What had occurred?
Who had descended?
What had he done?

3. What was the appearance of the angel?
4. How were the keepers affected?

Who are meant by, *the keepers*?
What by, *their becoming as dead men*?

5. What did the angels say to the women?

Why did the angel commence by telling them not to fear?

How did the angel know whom they sought?

6. What did the angel say of him?

What did he invite them to do?

7. What did he then enjoin upon them?

Where would he go?

What should happen in Galilee?

What is meant by, *goeth before you*?

8. What did the women do?

Whither did they go?

Why were they filled with fear?

Why with great joy?

9. Who met them as they ran?

What did he say?

What did the women do?

What did they signify by this act?

10. What did Jesus say to them?

What was signified by the words, *go tell my brethren*?

11. Who entered the city as they were going?

What did they do?

12. Who assembled together?

What did they do?

What is meant by, they gave *large* money?

13. What did they desire the soldiers to say?

Why is such a story absurd as well as false?

14. What would they do if it came to the governor's ears?

What is meant by, *persuade* him?

What must have been the governor's character?

Why would the soldiers be unwilling to have such a story reach the governor's ears?

What is meant by, *secure* you?

15. What did the soldiers do?

What is said of this saying?

What is meant by, *commonly reported*?

What by, *until this day*?

16. What did the eleven do?

Into what part of Galilee?

Where was the *twelfth* apostle at this time?

Have we any record of this appointment to meet them at Galilee? (Matt. xxvi, 32.)

17. How were they affected when they saw him?

What is said of some?

Would this have been told if the whole narrative were not true?

Were these doubts removed? (John xx, 25 and following verses.)

Do their doubts at first strengthen the evidence of our Lord's resurrection?

18. When Jesus came to them, what did he say?

What do these words express? (Christ's universal dominion as a mediator.)

19. What great commission did he give them?

To whom is this command addressed?

What is here meant by, *teach* all nations?

What can we do to aid in this great work?

What relation may labor in the Sabbath school have to this duty?

20. What should they teach?

What blessed promise does he make them?

How may we know what things Jesus commanded his apostles?

What is meant by, *I am with you alway*?

Why should this be a source of encouragement?

What proof does this give of the divine character of our Lord?

What evidence have we that Christ has thus far been with his disciples?

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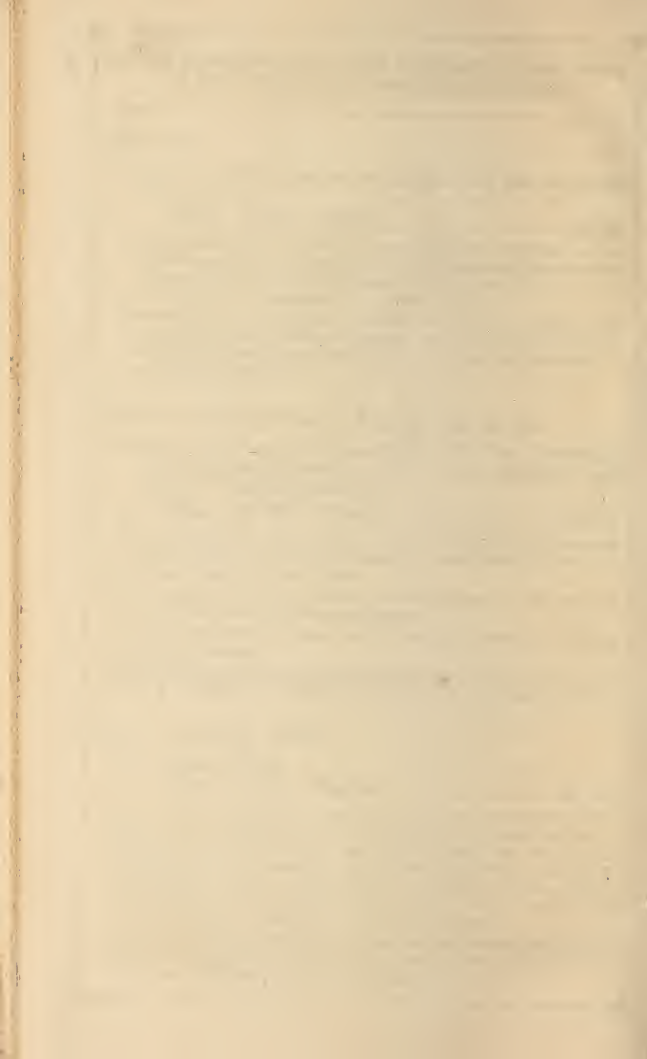
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